

**STATE AND SOCIETY IN ANDHRA UNDER
THE KALYANA CHALUKYAS
(973 A.D. – 1162 A.D.)**

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DECLARATION

I declare that the thesis entitled “**State and Society in Andhra under the Kalyana Chalukyas (973 A.D. – 1162 A.D.)**” is the research work done by me under the guidance of **Dr. S. Murali Mohan**, Asst. Professor, Department of History & Archaeology, Acharya Nagarjuna University, Nagarjunanagar, Guntur, Andhra Pradesh, India. This has not been submitted in any part or full for the award of any Degree or Diploma in any University or Institution.


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Dedicated to
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ABBREVIATIONS

APAS	: Andhra Pradesh Archaeological Series, Hyderabad
ARE	: Annual Report of Epigraphy
ARIE	: Annual Report of Indian Epigraphy
A.R.S.I.E	: Annual Report of South Indian Epigraphy
B.K.	: Bombay Karnataka (Volumes of South Indian Inscriptions)
Bom. Gaz.	: Bombay Gazetteer
D.K.D	: Fleet, J.F., Dynasties of the Kanarese Districts
EC	: Epigraphia Carnatica
EHD	: Early History of the Deccan
E.A.	: Epigraphia Andhrica
E.I.	: Epigraphia Indica
HAS	: Hyderabad Archaeological Series
IHQ	: Indian Historical Quarterly
IHR	: Indian Historical Review
IAP	: Inscriptions of Andhra Pradesh
Ind Ant.	: Indian Antiquary
JAHRs	: Journal of the Andhra Historical Research Society
JBBRAS	: Journal of the Bombay Branch of the Royal Asiatic Society
JBISM	: Journal of Bharatiya Itihasa Samshodak Mandal, Pune
JIH	: Journal of Indian History
JNSI	: Journal of the Numismatic Society of India
JRAS	: Journal of the Royal Asiatic Society
KIAP	: Kannada Inscriptions in Andhra Pradesh
MAR	: Annual Reports of the Mysore Archaeological Department
QJMS	: Quarterly Journal of Mythic Society
SII	: South Indian Inscriptions
SSIAP	: Select Stone Inscriptions of Andhra Pradesh

Chapter – I

Introduction

ORIGIN & GENEALOGY

The Chalukyas of Kalyana played an important role in shaping the history of *Andhradesa* during the eleventh and twelfth centuries A.D. They were the descendants of the famous Chalukyas of Badami and were able to emerge from the obscurity of two centuries when the Rashtrakuta power declined. Kalyana Chalukyas ruled most of the western Deccan, South India, between the 10th and 12th centuries. This dynasty is sometimes called the Kalyana Chalukya after its regal capital at Kalyani.

The Chalukya Dynasty was an ancient Indian dynasty that reigned over the Deccan Plateau in southern India. They controlled this region for over 600 years, between the sixth and twelfth centuries. This empire ruled as three close but separate dynasties. The earliest dynasty, the Badami Chalukya or early Western Chalukya Dynasty ruled from its capital of Vatapi (modern Badami, in Karnataka state) from 543 to 757 A.D. The Eastern Chalukya or Vengi Chalukya had their capital in Vengi (near present Eluru in Andhra Pradesh State) from 626 to 1070 A.D. The later Western Chalukya or Chalukyas of Kalyana ruled from the city of Kalyani (modern Basavakalyan in Karnataka) from 975 to 1189 A.D. At the close of the Kalyana Chalukya Dynasty, their reign extended from the state of Gujarat in the north to the Kaveri Basin in the south.

Dr. D.C. Sircar believes the origin of the Chalukyas dates back to an indigenous Kannada family, coming from the state of Karnataka in the southern part of India, who had obtained the status of Kshatriyas (the noble caste in Hindu society).¹ This theory is thought to be accurate since the Chalukyan kings wanted the Kannada dialect to be used in both their language and literature. Inscriptions found throughout the Chalukya temples are written in Kannada, as well as in Sanskrit. Professor N. Laxminarayana Rao notes that some of the names of the Chalukya princes end in a typical Kannada regal suffix, *arasa*, (king or chief).² However, Dr. A.F. Rudolf Hoernle believes their language is of a non-Sanskrit origin, as Chalukya is derived from a Turki root, *chap* (to gallop).³ The family name Chalukya is spelt in their inscriptions have been found recorded on rocks, caves, pillars, temples, images, walls, slabs, and tablets in various ways, such as, *Chalkya*, *Chalikya*, and *Chalukya*. Sircar believes the original name of their ancestors was *Chalka*, whereas Nilakanta Sastri suggests *Chalkya* was the original form and was later embellished to Chalukya.

The Badami Chalukya Empire then came under the control of the Rashtrakuta Dynasty who ruled large parts of central and northern India between the sixth and tenth centuries. However, in 967 A.D., the Rashtrakuta Empire was defeated by Somesvara-I, the king of Kalyana Chalukya, and the Chalukyan capital was moved from Vatapi to Kalyani.⁴

Inscriptional evidence suggests a possible rebellion by a local Chalukya King, Chattigadeva of Banavasi-12000 province, in alliance with local Kadamba chieftains.⁵ This rebellion however was unfruitful but paved the way for his successor Tailapa-II. A few years later, Tailapa-II re-established Chalukya rule and defeated the Rashtrakutas during the reign of Karka-II by timing his rebellion to coincide with the confusion caused in the Rashtrakuta capital of Manyakheta by the invading Paramaras of Central India in 973 A.D. After overpowering the Rashtrakutas, Tailapa-II moved his capital to Manyakheta and consolidated the Kalyana Chalukyan Empire in the western Deccan by subjugating the Paramara and other aggressive rivals and extending his control over the land between the Narmada River and Tungabhadra River. However, some inscriptions indicate that Balligave in Mysore region may have been a power centre up to the rule of Somesvara-I in 1042 A.D.⁶

A list of important kings belonging to this dynasty is provided here and that is followed by a brief account of their political history.

- | | |
|---|----------------|
| 1. Ahavamalla Nurmadi Taila – II | 973-997 A.D. |
| 2. Alalanakacarita Irive Bedamga Satyasraya | 997-1008 A.D. |
| 3. Tribhuvanamalla Vikramaditya-V | 1008-1015 A.D. |
| 4. Jagadekamalla Jayasimha-II | 1015-1044 A.D. |
| 5. Trailokyamalla Ahavamalla Somesvara | 1044-1068 A.D. |

6. Bhuvanaikamalla Somesvara-II	1068-1076 A.D.
7. Tribhuvanamalla Permadi Vikramaditya-VI	1076-1127 A.D.
8. Bhulokamalla Somesvara-III	1127-1139 A.D.
9. Permadi Jagadekamalla-II	1139-1149 A.D.
10. Trailokyamalla Nurmadi Tailapa-III	1149-1162 A.D.
11. Tribhuvanamalla Vira Somesvara-IV	1182-1189 A.D.

Information regarding the Kalyana Chalukyas has come through numerous inscriptions both in Kannada and Telugu languages issued by the kings and their subordinates and from the contemporary literature such as *Gada Yuddha* in Kannada by Ranna and *Vikramankadeva Charitam* in Sanskrit by Bilhana.

The earliest inscription is dated 957A.D. during the rule of Tailapa-II when the Western Chalukyas were still a feudatory of the Rashtrakutas and Tailapa-II governed from Tardavadi in present day Bijapur district, Karnataka.⁷ In 973A.D., seeing confusion in the Rashtrakuta Empire after a successful invasion of their capital by the Paramaras of Malwa, Tailapa-II, a feudatory of the Rashtrakuta king Karka-II, ruling from Tardavadi-1000 (Bijapur district) defeated his overlord, re-established the Chalukya rule in the western Deccan. He extended his control over the land between the Narmada River and Tungabhadra River and recovered most of the Chalukya Empire. After overpowering the Rashtrakutas he made

Manyakheta as his capital. Subsequently this dynasty quickly rose to power and grew into an Empire under Somesvara-I who moved the capital to Kalyani.

The Kalyana Chalukyas ruled for over 200 years and the two empires of southern India, i.e., the Kalyana Chalukyas and the Chola dynasty of Tanjore fought many fierce wars to control the fertile region of Vengi.⁸ During these conflicts, the Eastern Chalukyas of Vengi, distant cousins of the Western Chalukyas but related to the Cholas by marriage took sides with the Cholas enabling Cholas domination in the region. Vast areas between the Narmada River in the north and the Kaveri River in the south came under the control of Chalukya. During this period the other major ruling families of the Deccan, the Hoysalas, the Seuna Yadavas of Devagiri, the Kakatiya dynasty and the Southern Kalachuri, were subordinates of the Kalyana Chalukyas and gained their independence only when the power of the Chalukya waned during the later half of the twelfth century. Vikramaditya-VI is widely considered the most notable ruler of the dynasty. Starting from the very beginning of his reign, which lasted fifty years; he abolished the original Saka era and established the *Chalukya Vikrama* Era in 1076 A.D.⁹ Most subsequent Chalukya inscriptions are dated in this new era. Vikramaditya-VI was an ambitious and skilled military leader. Under his leadership, the Kalyana Chalukyas were able to end the Chola influence over Vengi (Coastal Andhra) and become the dominant power in the Deccan. The

intense antagonism between the kingdoms of the western Deccan and those of the Tamil kingdoms during the 6th and 7th centuries, again came to the fore in the eleventh century over the acutely contested fertile river valleys in the doab region of the Krishna and Godavari River called Vengi (coastal Andhra Pradesh).

RELATIONS WITH VENGI AND CHOLA

Andhradesa came into contact with the Chalukyas of Kalyani for the first time during the time of Chalukya Satyasraya, the second ruler of his family, in the last decade of the 10th century A.D. From that time onwards Telangana and south and south-western Andhra were under the direct occupation of the Chalukyas while Vengi on the east coast became the bone of contention between the Cholas of the south and Chalukyas of the west. The prolonged Chola-Chalukya wars had their repercussions on the fortunes of Vengi and the usurpations and disputed successions in the Eastern Chalukyan family which ruled Vengi, invited and encouraged frequent interference of the Cholas and the Chalukyas. Both the rival powers longed for the possession of Vengi as it served as a convenient field for divertive maneuvers. Thus, the history of Andhradesa, particularly of Vengi, is the history of the campaigns and counter-campaigns of the Cholas and the Chalukyas from the time of the Eastern Chalukyan king, Saktivarman-I to the end of the reign of the Chalukya-Chola ruler, Kulottunga-I. During the intervening period Vengi was under the Cholas for some more time.

The event in Vengi Chalukyan history that occasioned the first clash between the two imperial powers outside was an usurpation of the Vengi throne by a collateral branch of its ruling family.¹⁰ As if this was not enough, an enterprising and adventurous Telugu Chola chieftain, named Jata Chota Bhima, conquered Vengi and penetrated into Kalinga. Consequently, Saktivarman-I and Vimaladitya, the sons of Danarnava, the previous ruler of the main line, had to leave Vengi and seek asylum ultimately in the Chola capital in the south. This was the time when Rajaraja Chola the great, an ambitious monarch, was on the throne and the Later Chalukyan family, whose political power was recently founded by Ahavamalla Taila-II, (973-992 A. D.) was making rapid progress under Taila's son, Satyasraya (992-1008 A.D.). Anticipating from this rising power trouble and realising the advantage of having Vengi under Chola control, Rajaraja extended warm hospitality to the refugee princes from Vengi. Irritated by this, Chalukya Satyasraya took the war path, obviously prompted by the counter-ambition of securing a hold on Vengi. Rajaraja invaded Vengi in 1000 A.D., destroyed Jata Chota Bhima and placed Saktivarman I on the throne of Vengi. As a measure of precaution, he married his own daughter, Kundavai to Vimaladitya, the younger brother of Saktivarman. Chalukya Satyasraya retaliated by sending an expedition against Vengi under a general named Bayal Nambi in 1006 A. D.¹¹ The Chalukyan army burnt the forts of Dharanikota and Yenamadala and stationed itself at Chebrolu. The Cholas made a counter-attack on *Idatorai-nadu* which

consisted of the bulk of the Raichur district, Vanavasi and Kollipaka, a Chalukyan stronghold in the Telingana part of Andhradesa.¹² The Chalukyan forces were withdrawn from Vengi for the time being.

The second phase in the relations between Vengi and the Later Chalukyas belongs to the reign periods of Rajendra Chola and Chalukya Jayasimha (1015-1042 A. D.) and centres round the disputed succession to the throne of Vengi after the death of Vimaladitya in 1018 A. D. Rajaraja *alias* Rajarajanarendra, the elder son of Vimaladitya, was the rightful heir to the throne. But his half-brother, Vijayaditya-VII obstructed his succession. Vijayaditya was helped by Chalukya Jayasimha and the rulers of Kalinga and Vodda. In this hour of trouble, Rajaraja appealed to his maternal uncle, the Chola king, Rajendra, for help. In 1022 A.D., a Chola army was sent to Vengi under a general named Ariyan Rajarajan who marched through Vengi and fought with the rulers of Kalinga and Vodda and put Vijayaditya to fight.¹³ In the same year, Rajendra Chola undertook another expedition to the north subjugated Vengi, Kalinga and Vodda and marched up to the Ganges. On his return journey he helped his nephew, Rajaraja to crown himself as ruler of Vengi on 16th August, 1022 A.D. and married to him his own daughter, Ammangadevi and then returned to his capital.¹⁴

The next phase falls in 1031 A.D. in the reign of Rajaraja, the ruler of Vengi. In that year, he was driven out and the throne was usurped by his half-

brother, Vijayaditya. The Later Chalukyas helped the usurper as before and encouraged by this, Vijayaditya crowned himself on 27th January, 1031. A Chalukyan force was sent to support him under *Dandanayaka* Chavundarasa and this army captured the fort of Bezwada and camped on the bank of the river Krishna.¹⁵ Rajaraja appealed to the Chota king for help. Rajendra Chola sent an army to Vengi under three Brahman generals, Rajaraja Brahma-*maharaja* Uttama-Choda-Choda-Kon and Uttama-Choda-Muddudayam. This army entered Vengi and attacked a Chalukyan army at Kalidindi. Though the Cholas had the best of it in the fight that ensued, they could not dislodge nor drive out the Chalukyan army. Hence in 1015 A.D., the Chola king sent another expedition under his son, Rajadhiraja, who succeeded in driving out the Chalukyan force and restored Rajaraja to the throne of Vengi.¹⁶

The next phase in the struggle for Vengi began afresh after the accession of Rajadhiraja to the Chola throne in 1044 A. D. and of Somesvara-I to the Chalukyan throne in 1042 A. D. Both Vengi and Kalinga were lost to the Cholas and came under the Chalukyas till they were re-conquered by Virarajendra in the 7th year of his reign.¹⁷ Rajaraja was ruling Vengi at this time but this did not prevent Chalukyan aggression. Somesvara-I seem to have conquered the greater part of Vengi in 1044 A.D. and sent his son, Somesvara-II as its governor.¹⁸ Rajaraja stayed in a corner of his kingdom and bided his time. The Chola king

marched on a retaliatory expedition in 1045 A.D. reached Dhanyakataka, met a Chalukyan army under the princes Vikramaditya and other Generals and defeated it putting the two Chalukyan princes to flight. The Chola then pursued the retreating Chalukyan foes to Kollipaka and besieged the city. But a Chalukyan general saved the city driving away the Chola army.¹⁹ The Chola could not free Vengi in this campaign. Unable to stand the vigour of Chalukya attack and not receiving any help from the Cholas, Rajaraja went to the Chola capital in order to secure effective help in 1050 A.D.²⁰ Next year, the Chola King, Rajadhiraja, invaded Vengi and reached Dhanyakataka but changed his plan suddenly and marched into the Chalukyan territory in the west. Thus, this attempt too to free Vengi ended in failure. Having no other go Rajaraja submitted to Chalukya Somesvara-I.²¹ Somesvara, sent to the court of Vengi, one of his ministers, Narayanabhatta, as his representative. The Chola was busy with his wars with the Chalukyas elsewhere and could not therefore come to the rescue of Rajaraja.

The fifth phase of this struggle corresponds to the period which immediately followed the death of Rajaraja in 1061 A.D. after a rule of forty-one years. He had a son, named Rajendra, who ought to have succeeded him but his half-brother, Vijayaditya, took the throne by force and crowned his own son, Saktivarman-II on 18th October, 1061.²² Subsequently, Vijayaditya left for the Chalukyan dominion and was governor of Nolambavadi between 1062 and 1066

A.D.108 Saktivarman-II ruled for one year and died. In 1062 A.D.,²³ the Chola king, Virarajendra invaded the Chalukyan country and Vikramaditya, the son of Somesvara sent an expedition against Vengi, as diversion. The Chola defeated Somesvara and his two sons, Vikramaditya and Jayasimha, in a battle fought at Kudala-Samgamam, the confluence of the Krishna and the Tungabhadra. He also vanquished a Chalukyan force sent by Vikramaditya to Vengi under *Dandanayaka* Chamundayya.²⁴ Saktivarman-II seems to have died in this skirmish with the Cholas.

The next phase commences with the resumption of the kingship of Vengi by Vijayaditya after the death of his son. Anticipating trouble from the Cholas, Chalukya Somesvara stationed an army on the bank of the Krishna near Bezwada under the command of the Paramara chief, Jananatha of Dhara. Vijayaditya was campaigning in the Chola country on behalf of his Chalukyan overlord. As a measure of retaliation, the Chola king invaded southern Andhra country and killed in a battle the king of Pottapi, a principality, consisting of the Chandragiri taluk of the Chittoor district and the Rajampet taluk of the Kadapa district, who was a Chalukyan subordinate and slew also a brother of Jananatha mentioned above.²⁵ Next year, Somesvara challenged the Chola to fight with him at Kudala-Samgamam but dispatched Vijayaditya on an expedition to the south. The Chola, not finding the Chalukya at the appointed place, retired to Kandai or Kandanavolu-(Kurnool) for a month. Then he defeated the stray Chalukyan force

at Kudala-Samgamam and marched towards Vengi.²⁶ Vijayaditya relinquished his governorship of Nolambavadi and returned to Vengi to defend it. The Chola defeated the Chalukyan army stationed on the bank of the Krishna and its generals, Jananatha, Rajamayya and Tipparasayya.²⁷ From here he marched through Vengi to the Godavari, Kalinga, and Chakrakutam.²⁸ Vijayaditya submitted to the Chola as a measure of expediency and was restored to the throne of Vengi in 1067 A.D.²⁹ Very soon after this the Chalukyan prince, Vikramaditya, laid siege to Chakrakutam and Vijayaditya took advantage of this, threw of his allegiance to the Cholas and resumed his subordination to the Chalukyas. Next year, the Chola reinvested Chakrakutam and Vikramaditya made a diversionary march to the Krishna but hearing of his father's death, returned to his capital. On his way back from Chakrakutam, the Chola king, Virarajendra, came to Vengi, and crowned his nephew, Rajendra, son of Rajaraja, as the king of Vengi. Vijayaditya took refuge in Kalinga at the Eastern Ganga, court and passed away in 1076 A. D.

The next phase relates the reign of Kulottunga Chola-1 (1070-1120) A.D. and Chalukya Vikramaditya VI (1076-1126 A.D). This phase witnessed the loss of Vengi for the Cholas and the establishment of Chalukyan rule in this region. After the death of his uncle, Vijayaditya-VII, Kulottunga Chola sent his sons, Rajaraja Mummadi Chola, Vira-Chola and Rajaraja Chola Ganga as viceroys of Vengi. In 1092 A.D., Vikrama Chola became tile viceroy and he returned home in

1118 A.D. This was the signal for the rise of troubles in Vengi. The Chalukyan king, Vikramaditya invaded Vengi and obtained control over it. From then onwards, Vengi was lost to the Cholas and was under Chalukyan control.³⁰ Vikramaditya's *mahasamantadhipati*, *mahapradhani*, *Dandanayaka* Anantapala was made the governor of Vengi-14000 in 1119 A.D.³¹ *Mahapradhani* Madhavarasa and *mahamatya Dandanayaka* Risiyana-bhatta figure in the Guntur district in 1120 A.D. *Dandanayaka* Aditya is mentioned in a record of 1121 A.D. *Mahapradhana*, *Banasavergade* and *Manavergade* figured along with Anantapalayya in 1121 A.D.³² Sauraraja *Dandanayaka*, the son-in-law of Anantapala is mentioned in 1123 A.D.³³ It is thus evident that in this phase in the Chola-Chalukya struggle for Vengi ended in complete triumph for the Chalukyas.

RELATIONS WITH THE KAKATIYAS

The Kakatiyas are a celebrated family of rulers who held sway over Andhradesa for over three centuries. They united most part of the Telugu speaking area and held it under their control at a critical period in the history of the Deccan. The ancestors of the family were originally inhabitants of the Vengi country and their first important ancestor, Kakatiya Gundyana, was a subordinate and *Samanta* of the Vengi Chalukyan king, Ammaraja-II. During the days of usurpations and confusion in Vengi politics at the end of Ammaraja's rule, Gundyana moved on to the west and settled down in *Natavadi* which was adjacent

to Vengi. From here, the Kakatiyas moved on further west into the Koravi country and there with the help of the kinsmen of the Viryala family. Gundyana's descendant Beta became independent and is known to history as Beta-I (1000-1030 A. D.).³⁴

This new independent principality was very limited in extent and was confined to the modern districts of Khammam in the Telangana part of Andhra Pradesh. It was situated in a dangerous position. The Later Chalukyas surrounded it and were frequently raiding Vengi after the installation of Rajaraja as its ruler with the aid of the Cholas. The frequent expeditions of the Cholas into the Vengi country constituted another menace. Kollipaka in the adjacent district of Nalgonda became the area of frequent Chola-Chalukya conflicts. An inscription from Kazipet in the Warangal district states that Beta-I "obtained great wealth by churning the ocean that was the army of the Chola king".³⁵ It is very likely that he plundered the Chola army while it was returning from the battle of Kollipaka in 1088 A.D.³⁶ This first Kakatiya king could not manage to keep his position.

The situation changed by the time Beta was succeeded by his son, Prola-I (1030-1075 A.D.). The Chola-Chalukya struggle was intensified after the accession of Somesvara-I. There was trouble from Chakrakuta-*vishaya*, *Purakudesa* and *Bhadrangapura*. He then prudently submitted to the Chalukyan emperor, Trailokyamalla Somesvara-I and obtained from him, *Hanumakonda-*

vishaya, which comprised the greater part of the modern Warangal district.³⁷ Banma, a general of Prola, is said to have fought with the Cholas at Kanchi, obviously on behalf of the Chalukyan emperor. This event must have taken place when after the tragic end of Chola Rajadhiraja in the battle of Koppam the Cholas retreated and were pursued by the victorious Chalukyan forces. Prola-I continued as a Chalukyan feudatory till the end of his life.

Beta-II (1075-1110 A. D.), the son and immediate successor of Prola I, was more favoured by the Chalukyas. He became the feudatory and subordinate of Vikramaditya-VI and bore the titles *Vikrama-Chakari* and *Tribhuvanamalla*.³⁸ Beta's minister *Vaija dandadhinatha*, made him bow at the feet of Vikramaditya-I³⁹ and obtain as present the *Sabbi-1000* district, which comprised the Karimnagar district and part of the Warangal district.⁴⁰ After this fresh recognition by the Chalukyan emperor, Beta assumed the titles of *Samadhigata-pancha-mahasabda* and *mahamandalesvara*.

There was a change after Beta's son; Prola-II (1110-1158 A. D.) became the ruler. He was the master of Koravi, *Hanumakonda-vishaya* and *Sabbi-1000* or the districts of Khammam, Warangal and Karimnagar in eastern Telangana at the time of his accession to power. He was a good fighter and had high ambitions. The powerful Chalukyan emperor, Vikramaditya, of whom he was a vassal, died in 1126 A.D. and was succeeded by Somesvara-III. The records of this king and his

two sons, Jagadekamalla-II and Taila-III, are found in very limited numbers in Telangana and perhaps the power of the Chalukyas declined gradually. This made Prola-II bold. The Hanumakonda inscription of his son, Rudradeva, states that he captured Tailapadeva, but released him. This must be Kumara Tailapa who was governing from Kollipaka, Kodur and other centres.⁴¹ This emboldened Prola and induced him to throw off the Chalukyan yoke. He is also known to have fought with Govindaraja, the famous general of Vikramaditya-VI who held the Kondapalli area.⁴² Then Prola attacked the strongholds of the Chalukyas in the Mahaboobnagar district and their feudatory rulers of Telugu Chola families. He subjugated Udaya Choda of Kandur and made him his vassal. Prola's next victim was Gunda, the chief of Mantrakuta or Manthani in the Karimnagar district who was shaved and branded and finally killed by Prola's general, Kama. Jaggadeva and other Chalukyan feudatories besieged Prola's capital - Hanumakonda, but the siege was fruitless. This attempt of the Chalukyan feudatories to curb the independence of Prola was thus of no avail. Prola probably helped the Kalachuri revolution and the consequent dethronement of Taila-III.⁴³

Prola-II's son and successor, Rudradeva (1158-1196 A.D.) made further conquests and consolidated his rule over the whole of Telangana and annexed part of the East Godavari district on the east coast and part of the Kurnool district in the south-west. The Kakatiya kingdom extended, as a consequence of his exploits,

up to Malyavan mountain in the north, Kalyani in the west, the sea in the east and Srisailem in the south.⁴⁴ Thus ended the rule of the Kalyana Chalukya in Andhra region. Rudradeva's nephew Ganapatideva (1198-1262 A.D.) annexed the coastal area and the greater part of Rayalasima and this wiped out even the semblance of Kalyana Chalukyan rule in Andhradesa.

DECLINE

The continual warring with the Cholas exhausted the empire, giving their subordinates the opportunity to rebel. In the decades after Vikramaditya-VI's death in 1126 A.D., the empire steadily decreased in size as their powerful feudatories expanded in autonomy and territorial command. The time period between 1150 A.D. and 1200 A.D. saw many hard fought battles between the Kalyana Chalukyas and their feudatories who were also at war with each other. By the time of Jagadekamalla-II, the Kalyana Chalukyas had lost control of Vengi and his successor, Tailapa-III was defeated by Kakatiya Prola in 1149 A.D. Tailapa-III was taken captive and later released bringing down the prestige of the Kalyana Chalukyas.⁴⁵ Seeing decadence and uncertainty sweeping into Chalukya rule, the Hoyasalas and Seunas also encroached upon the empire. In any case, in the internecine wars among the small Kannada kingdoms of the Kadambas, Hoyasalas, Vaidumbas and Kalachuris, the Kalyana Chalukya interference was to cause them dearly with these Kingdoms steadily increasing their stock and

ultimately the Hoyasalas, the Kakatiyas, the Kalachuris and the Seunas consuming the Chalukyas and sending them into oblivion. With the Kalachuris occupying the Chalukyan capital for over 35 years followed around 1149 A.D., after the defeat of Tailapa-III by the occupation of Dharwar in North Central Karnataka by the Hoyasalas.⁴⁶

The Chalukya Empire shrank in size due to revolts of many feudatories. The Kakatiyas, the Seunas and the Hoyasalas encroached upon the empire during the time of Taila-III (1149-62 A.D.). Bijjala of Kalachuri family occupied Kalyani in 1157 A.D. and Taila-III fled to Annegeri where he died in 1162 A.D.⁴⁷ After the Kalachuri interregnum Somesvara-IV re-established his dynastic power in 1183 A.D. But he lost his empire by 1189 A.D. The Seunas captured the northern portions of the Chalukya territories and the rest of the empire fell into the hands of the Kakatiyas and the Hoyasalas.⁴⁸

The bulk of information that we have about the life and the administrative patterns of this period is gleaned from inscriptions. Kalyana Chalukya Empire was a huge kingdom stretching from the Kaveri to the Narmada River. It consisted of many parts of Karnataka, Andhra Pradesh and Maharashtra. The state was divided into a number of *mandalas* with appropriate subdivisions. Names like Banavasi-12000, Nolambavadi-32000, and Gangavadi-96000 indicate such divisions. These regions were ruled by the representatives of the Emperor who

enjoyed hereditary powers or were appointed by the king. Village was the smallest unit and it was looked after by a community of elders called '*mahajana*'s and representatives of various trades. '*Gavunda*' and '*Karana*' were the head official and accountant respectively.

Greater number of stone inscriptions was installed during this period as compared to copper plates. Most of them are in Sanskrit or Kannada. Combination of prose and poetry is preferred. There is a literary flair in many of them. Vikramaditya heralded a new era called '*Vikrama Saka*' as indicated in these epigraphs. The numismatic output of the Kalyana Chalukyas is quite profuse. '*Gadyana*' was a gold coin. The name of the place where it was minted was prefixed to this name. Hence names such as *Lokki gadyana*, *Kataka gadyana* etc. have come in to vogue. Mints were located at places such as 'Sudi' and 'Lokkigundi'. Each design or symbol on the Chalukya coin has been impressed by a separate punch. Many coins with a punch mark are found to be made of gold as well as silver. Other coins mentioned in the inscriptions are *pana*, *honnu*, *haga*, *kagini*, *visa*, *gulike* and *bele*.⁴⁹

With a view of the archaeological and historical importance of the Chalukyas of Kalyana, the present study is concentrated on the State and Society in Andhra during the 'Rule of Chalukyas of Kalyana'.

The primary aim of the present study is mainly to focus on the rule of Chalukyas of Kalyana in Andhradesa. The present study is based on the survey to trace the history of Chalukyas of Kalyana in Andhra based on the Epigraphical evidence which is available in Andhra Pradesh. The published works on the history of Chalukyas of Kalyana, the Epigraphical Reports, Archaeological Reports, Gazetteers and other literary works are to be brought together and generalised for the purpose of the present study.

PREVIOUS WORKS

There are several works on the History of the Kalyana Chalukyas. Col. Mackenzie surveyed and recorded Village Kaifiyats which contains history of this dynasty. But the information about the history of the Kalyana Chalukyas was outdated and not authentic. The information provided in the Kaifiyats at many points contradicting with the recent evidences. The other works viz., B.R. Gopal's "The Chalukyas of Kalyana and the Kalachuris"; K.R. Basavaraja's "Administration under the Chalukyas of Kalyana"; "The Chalukyas of Kalyana" (seminar papers, Mythic Society, Bangalore), edited by M.S. Nagaraja Rao, and Vishwanath Hiremath's, "Chalukyas of Kalyans: A Study of Religious Conditions" deals with history, socio-religious cultural conditions, Administration of Kalyana Chalukyas in Karnataka only. All these works do not contain

sufficient and reliable information about the history of Kalyana Chalukya rule in Andhradesa.

OBJECTIVES

The main objectives of the present study are:

- (i) to describe the history of Kalyana Chalukya rule in Andhradesa;
- (ii) to explain the state and society in Andhra during rule of Kalyana Chalukyas;
- (iii) to understand the importance and other aspects of Kalyana Chalukya rule in Andhra; and
- (iv) to examine the development of Kalyana Chalukya rule in Andhra from its genesis to the downfall.

SOURCES

Epigraphical Sources

The first and foremost among them are the Epigraphical records which are numerous and prolific. These Chalukyas who ruled over large areas of Deccan, have left behind a rich treasure of valuable inscriptions which number much more than those of any other single dynasty that preceded or followed them. Their authenticity and utility is further enhanced by the fact that they contain verifiable chronological details which are essential for any historical sketch. The search, collection, decipherment and publication of these records themselves, scattered in

different parts of the Deccan, has its own history to narrate. Since, on account of the peculiar circumstances under which this province was placed till recently, the work was carried out severally at different times, by different agencies, according to their own plans.

The Epigraphical Branch of the Archaeological Survey of India, Government of India, undertook a systematic village to village survey of the Bombay--Karnataka area from 1925-26 onwards and the inscriptions copied therein were all listed every year as an Appendix to the Annual Reports on South Indian Epigraphy. A few important inscriptions among them were reviewed in the Epigraphical resume of the Annual Reports of the Archaeological Survey of India. Before this project, the only voluminous Kannada records copied by the Epigraphical branch were from of the Bellary and Mangalore Districts besides a few from other places as well. This was so because till then the work of Epigraphical survey was confined only to the former Madras Presidency. From 1945-46, however, the Annual reports on South Indian Epigraphy were replaced by those on Indian Epigraphy. The latter have a wider scope than the ones replaced, for they no longer confined themselves to South India but embraced the whole of India. Consequently, the Appendix containing a list of inscriptions copied in the Bombay-Karnataka area formed a part of the whole report itself from that year, and in the Introduction of these reports, important inscriptions are reviewed.

The Districts of Bidar, Gulbarga and Raichur, which were once a part of the former Hyderabad State, are being surveyed by the Epigraphical Branch of the Archaeological Survey of India and also the Kannada Research Institute, Dharwar. This area has yielded quite a good number of inscriptions and of these many belongs to the Kalyana Chalukyas. Through these records many interesting and new facts pertaining to the history of this dynasty have now come to light.

Besides the above the Archaeological Survey of India has been bringing out Epigraphia Indica and South Indian Inscriptions in which contains a number of Kalyana Chalukyan inscriptions. Four Volumes in the series of South Indian Inscriptions (Vol. IX, XI, XV and XX) contain texts of Kannada inscriptions with their English summaries, though in earlier volumes too, a few Kannada inscriptions are published. While Vol. IX (Pts. I and II) contains 711 Kannada inscriptions copied in the former Madras Presidency, most of them coming from the Bellary District, Vol. XI (Pts. I & II) contains 211 inscriptions copied in the Bombay-Karnataka area during the years 1925-26 to 1930-31. The inscriptions of those kings of the Chalukya and other dynasties that ruled over Karnataka after Vikramaditya-VI, copied in these years, have been published in Vol. XV edited by Dr. P.B. Desai. Vol. XX edited by Dr. G.S. Gai contains texts of 421 inscriptions copied between 1935-36 to 1938-39.

Dr. Desai has published some volumes of inscriptions wherein texts of epigraphs from the former Hyderabad State have been included. No.18 of the former Hyderabad State's Archaeological Series entitled "A Corpus of Inscriptions in the Kannada Districts of Hyderabad state" and No.9 of the Andhra Pradesh Government Archaeological Series entitled "Select stone inscriptions of Andhra Pradesh" are two such volumes. He and the late Dr. P. Sreenivasachar are the joint editors of epigraphs in the series, No.3, "Kannada Inscriptions of Andhra Pradesh".

The Department of Archaeology and Museums of Andhra Pradesh Government so far brought out three Annual Reports on Epigraphy for the year 1965, 1966 and 1967, and for District Volumes of Inscriptions for Warangal, Cuddapah, Karimnagar, Nalgonda, Medak and Mahaboobnagar and also six Volumes of Epigraphia Andhrica have also been brought out.

The following Epigraphical publications are also very useful for the study of the source material: P.B. Desai's "Jainism in South India and some Jaina Epigraphs", K.G. Kundanagar's "Inscriptions of North Karnataka and Kolhapur State", M.G. Dikshit's "Select Inscriptions of Maharashtra"; "Sources of Medieval History of the Deccan", in three volumes edited by G.H. Khare; two volumes of Telangana, *Sasanamulu* edited by G. Ramakrishna Sarma and Dr. P. Sreenivasachar; 'A Corpus of Inscriptions in the Telingana Districts of Andhra

Pradesh', in three parts edited by P.Sreenivasachar; 'Stone Sculptures in the Alampur Museum' by Md.Abdul Waheed Khan; 'Copper Plate Inscriptions of Andhra Pradesh State Museum', Volume-I by N.Ramesan; 'Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh', Part-IV by M. Somasekhara Sarma.

But the published inscriptions from only a small number when compared to those that remain unpublished. The value of inscriptions as source materials for reconstruction history is too well known. Many problems which could not be otherwise solved may be solved by careful examination of the clues offered by these records. More important is the fact that the conclusions arrived at on the basis of epigraphs are more sound, since the epigraphs are contemporary evidences.

LITERARY SOURCES

Literary sources are the next important source material for the present study. There are very few literary works which helps us in the course of present study. They are: Ranna's *Gadayuddha* and *Ajitapurana*; Bilhana's *Vikramankadevacharitra*; *Manasollasa* or *Abhilashitardhachintamani* by Bhulokamalla Somesvara-III and *Navasahasankachartra* by Padmagupta etc.

SCHEME OF THE STUDY

The present study is presented in **Five Chapters**.

The **First chapter** is an Introduction and deals with the importance of the rule of Chalukyas of Kalyana in Andhradesa and Sources. The political history of Chalukyas of Kalyana and their subordinates, and their relation with Vengi Chalukyas and Cholas in Andhradesa right from their inception to their downfall to be described in the **Second Chapter**. The Chalukyas of Kalyana appear to have begun their early career as subordinates / military generals of the Rashtrakuta kings. The first member of this family i.e., Taila-II was the son of the Kalachuri princes Bonthadevi. He started his career as a feudatory chief under Krishna-III. In 957 A.D., he was the governor of a *nadu*, with his headquarters at Melpati, as is known from an inscription at Karjol. Here he simply described as a subordinate of Krishna-III. In the next two years, however, he appears to have risen to prominence, bearing the title *mahasamanta* and governing the division of Tardavadi 1000 (Taddevadi in Indi taluk, Bijapur district) according to an inscription of 965 A.D. from Narasalgi. He is also described as *Ahavamalla* and *Satyasrayakulatilaka*. Thus even as a subordinate Taila, seems to have been watching the situation, waiting for an opportunity to assert his right over the kingdom. In this context, the Rashtrakuta kingdom was invaded by Paramara Siyaka and their capital sacked in 972 A.D. Khottiga was killed in the raid and his nephew Karka-II came to the Rashtrakuta throne. He took advantage of the resultant confusion and immediately overthrew Karka and established himself in

Manyakheta, in spite of the opposition of Ganga Marasimha, finally succeeded in overthrowing the Rashtrakutas.

The period of nearly two centuries i.e., from 956 to 1150 A.D. The history of the whole Telangana under the Imperial Chalukyas of Kalyana and the subordinate families of this period namely The Kakatiyas, Vemulavada Chalukyas, the Mudigonda Chalukyas, the Polavasa chiefs and the Choda chiefs of Kanduru. Their activities during this period were relative to their overloads on one hand and the neighbouring subordinate chiefs on the other which from the main topic for discussion in this chapter. The last date of the Chalukyas of Kalyana rule is fixed as 1163 A.D. by several authorities and there is no sufficient reason to deviate from that date. Although the Hanumakonda inscription of 1163 A.D. is considered to be Rudra's proclamation of independence he was exercising sovereign power even before that year. But last known record of Kakatiyas as subordinates is the Sanigaram inscription of Prola-II dated 1149 A.D. With regard to the sphere of their political activities, most of the present Andhra Pradesh and parts of Tamilnadu in the south and Karnataka in the west are concerned.

The **Third Chapter** deals with the Polity and Administrative system of the Chalukyas of Kalyana in Andhradesa. The Chalukyas of Kalyana kingship was hereditary, passing to the king's brother if the king did not have a male heir. The administration was highly decentralised and feudatory clans such as the Kakatiya,

Vemulavada Chalukyas, the Mudigonda Chalukyas, the Polavasa chiefs and the Choda chiefs of Kanduru were allowed to rule their autonomous provinces, paying an annual tribute to the Chalukya emperor. Inscriptions record titles such as *Bahattaraniyogadhipati* (Head of 72 departments) *Mahapradhana* (Chief Minister), *Sandhivigraha*, and *Dharmadhikari* (chief justice). Some positions such as *Tadeyadandanayaka* (commander of reserve army) were specialised in function while all ministerial positions included the role of *Dandanayaka* (commander), showing that cabinet members were trained as army commanders as well as in general administrative skills.

In Andhradesa the kingdom was divided into provinces such as Adavani-500, Aleru-40 Kampana, Ane-marga-70, Anmakonda-7,000, Anmanballe-11, Ayije-300, Ayyanavadi-300, Bagi-12, Belvala-nadu. Enmadale-6,000, Eruva-vishaya, Garuje-70, Gudikallu-24, Hambulige-30, Kadipalu-70, Kalvachedu-40 kampana, Kandukuru-24, Kanduru-1,000/- 1100, Kaniyakal-300, Kanne-300, Kandravdi-1000, Kasavulu-70, Kavutalu-12, Kodada-12, Kudiyaana-nadu, Kogalinadu Kollipaka-7,000, Kondapalli-300, Kosavala-1,25,000, Kudala-12, Kudiyaape/Kudiyaana-40, Kulakuliya-13, Lombulike-70, Manchalu-35, Mottavadi-nadu, Mulki-300, Naravadi-500/Nalavadi-nadu, Nolambavadi-32,000, Panugal-500, Pedekal-800/- 5,000, Pulgunuru-70, Pullanuru-70, Rodda-300, Sabbi-1000, Sarimale-12, Saulu-70, Sindavadi-1000, Sire-nadu, Suliyannuru-70, Tumbula-30,

Vaddavana-500, Velpugonda-24, Vengi-14,000, Yettapi-90 each name including the number of villages under its jurisdiction. The large provinces were divided into smaller provinces containing a lesser number of villages. The big provinces were called *Mandala* and under them were *Nadu* further divided into *Kampanas* (groups of villages) and finally a *wada* (village). A *Mandala* was under a member of the royal family, a trusted feudatory or a senior official. Tailapa-II himself was in charge of Tardavadi province during the Rashtrakuta rule. Women from the royal family also administered Nadus and Kampanas. Army commanders were titled Mahamandalesvaras and those who headed a Nadu were entitled Nadugouvnda.

The **Fourth Chapter** deals with the information on the Socio, Economic and Religious Conditions that prevailed during the rule of Chalukyas of Kalyana in Andhradesa. The Chalukyas of Kalyana minted gold coins with Kannada and Nagari legends which were large, thin gold coins with several varying punch marks on the obverse side. They usually carried multiple punches of symbols such as a stylised lion, *Sri* in Kannada, a spearhead, the king's title, a lotus and others. Lakkundi in Gadag district and Sudi in Dharwad district were the main mints. Their heaviest gold coin was *Gadyana* weighting 96 grains; *Dramma* weighted 65 grains, *Kalanju* 48 grains, *Kasu* 15 grains, *Manjadi* 2.5 grains, *Akkam* 1.25 grains and *Pana* 9.6 grain.

Agriculture was the empire's main source of income through taxes on land and produce. The majority of the people lived in villages and worked farming the staple crops of rice, pulses, and cotton in the dry areas and sugarcane in areas having sufficient rainfall, with areca and betel being the chief cash crops. Taxes were levied on mining and forest products, and additional income was raised through tolls for the use of transportation facilities. The state also collected fees from customs, professional licenses, and judicial fines. Records show horses and salt were taxed as well as commodities (gold, textiles, perfumes) and agricultural produce (black pepper, paddy, spices, betel leaves, palm leaves, coconuts and sugar). Land tax assessment was based on frequent surveys evaluating the quality of land and the type of produce. Chalukya records specifically mention black soil and red soil lands in addition to wetland, dry land and wasteland in determining taxation rates.

Hinduism and Jainism were flourished under the rule of the Chalukyas of Kalyana. Kalamukhas, Pasupatha, the radical types of Saivism were followed and practiced by the people. Jainism was affected by the raids of Vira Saivaites. Basavesvara led the Vira Saivates against the Jains in spearheading the Virasaiva movement. He was responsible for the disappearance of Jainism in the region. The Virasaivaites in spreading their religion they have produced excellent Kannada literature. The Chalukyas of Kalyana were builders of many Saiva temples in Andhra-Karnataka Region. The style of architecture introduced by

them during this period in construction of the temples was made perfect and complete by the time of the Kakatiyas and Hoyasalas. The temples were not only built by the kings but also by the nobles and the local chiefs. The feudatory chiefs Kakatiyas and Chieftains of Manthana and Naganur also built the temples. There were only a few temples of Vishnu built by them like Kesava Swamy temple at Gangapur and Vishnu temple at Naganur.

In a Hindu caste system that was conspicuously present, Brahmins enjoyed a privileged position as providers of knowledge and local justice. These Brahmins were normally involved in careers that revolved around religion and learning with the exception of a few who achieved success in martial affairs. They were patronised by kings, nobles and wealthy aristocrats who persuaded learned Brahmins to settle in specific towns and villages by making them grants of land and houses. The relocation of Brahmin scholars was calculated to be in the interest of the kingdom as they were viewed as persons detached from wealth and power and their knowledge was a useful tool to educate and teach ethical conduct and discipline in local communities. Brahmins were also actively involved in solving local problems by functioning as neutral arbiters (*Panchayat*).

The **Fifth Chapter** highlights the Summary and Conclusion of the Study and a list of all the sources in the form of a consolidated Bibliography.

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Chapter – II

Political History

The Badami Western Chalukyan rule over the Deccan came to an end round about 750 A.D., with the rise of the Rashtrakutas who ruled for nearly 200 years with their capital at Manyakheta or Malkhed. Though the power of the Western Chalukyas was thus overshadowed, they did not completely cease to exist, but were ruling as small feudatories here and there. After a period of nearly 200 years of rule by the Rashtrakutas, the Western Chalukyas rose to prominence again, as the Western Chalukyas of Kalyani, ruled for a further period of 200 years.

There are some traditional accounts giving the genealogical connection between the Western Chalukyas of Badami, and the Western Chalukyas of Kalyana. The last ruler of the Badami line was Kirtivarma-II and have no contemporaneous evidence to show, whether he left any offspring or not. The traditional connection between the Western Chalukyan lines of Badami and Kalyani is given in the Kauthem grant of 1009 A.D.¹ which gives us a list of seven kings spread over a period nearly 240 years counting from the last date of Vijayaditya of the Badami line to the reign of Taila-II who was the first important ruler of the Kalyana line of the Western Chalukyas. The connection is as follows:

Vijayaditya of Badami line

About all the kings from Bhima-I to Bhima-II, records are not available, except the bare mention of their names. Even about Ayyana only some fragmentary references are there. Of Vikramaditya-IV also no clear evidence are

there. Thus the main line of the Western Chalukyas of Kalyana may be said to start with the reign of Taila-II.

The rule of Badami Chalukyas over Deccan ended in 753 A.D. when the Rashtrakutas of Manyakheta rose to prominence. With this the Chalukyas were put to down to a feudatory status. After two centuries under Rashtrakuta dominance the Chalukyas rose to their original prominence once again in the name of Chalukyas of Kalyana in 973 A.D. For two centuries, the Chalukyas of Kalyana ruled over the parts of the Deccan region and they left a vivid mark on the state and society.

TAILA-II (973 A.D.– 996 A.D.)

Tailapa-II was the founder of the Chalukyas of Kalyana dynasty. He defeated the Rashtrakuta king Karka in 973 A.D. and rose to the position of an independent king from the position of *Mahamandalesvara*, a feudatory chief. His full name is Ahavamalla Nurmadi Taila. References indicate him as a feudatory of Krishna-III of the Rashtrakuta dynasty, in 957 and 965 A.D. They mention a Tailapayya as a subordinate in charge of a *Nadu*.² From this subordinate position Taila-II would appear to have strengthened his position and consolidated his reign. The growing weakness of the central power of the Rashtrakutas kindled his ambition and when Malkhed or Manyakheta the capital of the Rashtrakutas was plundered by the Paramaras of Malwa, Taila got his chance. The collapse of the Rashtrakuta power was complete and Taila-II asserted his position more or less as

the heir to the Rashtrakuta kingdom. Taila-II was married to a Rashtrakuta princess called Jakkavve by name, who was the daughter of a certain Bammaha, and had two sons by her, the elder being called Satyasraya, and the younger being called Dasavarma or Yasovarma.

He ruled the new kingdom from 973 A.D. to 997 A.D. Tailapa-II was successful in not only restoring the Chalukyan power to its original position but also subdued the other feudatory kings of Rashtrakutas i.e., Nolamba Pallavas, Silharas, Yadavas, Gangas etc. He defeated and captured Munjaraja, the Paramara king after a prolonged fight and put him to death. Sources reveal that Tailapa opened the Chalukya-Chola conflict and fought with Chola king. He extended his kingdom up to Adoni and parts of Telangana. Ranna the great Kannada poet popularly known as *Kaviratna* wrote *Ajithapurana*. He was the court poet of Tailapa-II and was honoured by the king with the title *Kavichakravarthi*.

An inscription from Kanchagara-belagallu³ in the Alur taluk of the Kurnool district, dated 981 A.D. in the reign of Taila-II, mentions his feudatory, Vira Nolamba Pallava Permanadi and his queen Revaladevi. Another inscription dated in 977 A.D., in the same reign, mentions the feudatory, *Mahamandalesvara* Somapermadi who governed from Korrapala.⁴ The earliest reference in an inscription of this king in Warangal district belongs to Irivabedamga Satyasraya, son of Taila-II dated *Saka* 929 and set up in the main shrine of an old temple at Ponnayolu⁵ near Warangal. It records the gift of land by the King's *angarakshaka*

tantrapala named Arasapayya to a Brahmin. Another inscription at Cherial, Jangaon taluk, Warangal district dated *Saka* 923 also mentions this king.⁶ It records a *dasavanda* grant by the king's sister-in-law (wife's sister). These few records confirm beyond doubt that the western parts of Andhra was under the sovereignty of the Kalyana Chalukyas right from the beginning of their rule.

An inscription from Choppadandi village, Warangal district is dated *Saka* 914 *Nandana* (992 A.D.) and records that while the Chalukya king Ahavamalla was ruling the kingdom, Irvabedamga Satyasrayadeva's *dadi* (female nurse) made a gift to the god Martandadeva of Choppadandi village.⁷ Another record of the time of the same king dated *Saka* 917, corresponding to 995 A.D., is found at Jammikunta, a village in Karimnagar district and on the borders of Hanumakondavishaya.⁸ The importance of the record lies in stating that the Chalukya king Ahavamalla, that is Taila-II had successfully completed his northern campaign and defeated Utpala. To mark this victorious event of the king a local chief, who might have also participated in the expedition made a gift of land to the god Aditya of that village Jammikunta. Utpala was obviously king Vakpati-II of Malwa, who is also known as Munja, Amoghavarsha and Srivallabha. According to *Prabandhachintamani* of Merutunga, many a battle took place between Vakpati-II and Taila-II. Perhaps this must be the last encounter between the two kings in which the Malwa king was finally taken as captive and lost his life. *Prabandhachintamani* states that the king Vakpati undertook his last expedition

into Tailapa's country against the advice of his minister Rudraditya. He was defeated after crossing the Godavari which formed the northern boundary of Tailapa's kingdom and was taken captive. He was finally executed. As Tailapa-II died in *Saka* 919 (997-98 A.D.) his victory over Utpala mentioned in the present record of Jammikunta which is dated *Saka* 917 (995 A.D.) must be referring to the last decisive battle, between the two kings. Thus the date of the death of Munja-Vakpati can be precisely stated to be 995 A.D.

A subordinate of the Ahavamalla Taila named Nagaya *Gavunda* is stated to have made a gift of lands and *ratnas* to the god Aditya of Jammikunta, in the present Karimnagar district to commemorate his master's northern conquest and victory over Uppala.⁹ Another epigraph of the same *Saka* year 917 found at Chikkerur¹⁰ in the Dharwar district also refers to the king's expedition against Utpala or Uppala, the Paramara king Vakpatiraja Munja, who ruled the Malva country between 974-995 A.D. Both the records evidently refer to the same event. The Chikkerur record refers to Ahavamalla Taila's forward expedition, whereas the present epigraph to his return after victory. It is also interesting to note that the present date coincides with the last regnal year of Utpala, who might have been killed or imprisoned in this conflict as stated by Merutunga. Inscriptions of the rule of Taila-II which seem to have been brought from Chilkuru and now preserved in the Departmental Museum at Golkonda are dated *Saka* 933 (1010 A.D.) and 934 (1012 A.D.) respectively.

SATYASRAYA (997-1008 A.D.)

Taila-II was succeeded by his eldest son Satyasraya who had two titles viz., *Akalankacharita* and *Irivabedamga* which means a wonderful man among those who pierce in attack. There are about nine records of his period most of which mention him as the reigning king. He ruled the kingdom from 997 A.D. to 1008 A.D. During his period the Chola-Chalukyan conflict turned serious. The Chola king Rajaraja with his son Rajendra Chola gave a blow to Chalukyan kingdom. Satyasraya's attempt to conquer Vengi region was failed and he was retreated from the Vengi region by this defeat.

From certain Chola records, indicate that Satyasraya had to fight constantly with the Chola king of the South. He had the feudatory the *Mahasamantha* Sobhanarasa. He had a daughter who was married to the Nolamba chieftain Iriva Nolambadhi Raja. She is described in one inscription¹¹ as the granddaughter of Taila, the daughter of Satyasraya, and the younger sister of Vikramaditya. Satyasraya thus consolidated the position and power of the Chalukyas of Kalyana and paved the way for their further glory.

VIKRAMADITYA-V (1008 A.D.-1015 A.D.)

The next name given in the genealogical table after Satyasraya is Dasavarma or Yasovarma. There are no records issued during his reign and in fact his name is omitted in the later records. Hence, it would appear that he did not actually reign after Satyasraya. Thus, Satyasraya was succeeded in 1008 A.D. by

his nephew Vikramaditya-V who had a very short reign of three or four years only. He was successful in protecting the kingdom from the Chola attacks. A subordinate family prominently known in the region of Karimnagar during the Chalukya period was that of Medaraja and his descendants. Some inscriptions of these chiefs have come to light in the Narasampet taluk of Warangal district. The Medapalli inscription¹² of Jaggadeva and the Govindapuram inscription¹³ of Medaraja, both in Narasampet taluk are very valuable in constructing the genealogy and chronology of these chiefs. Polavasa on the right side of the Godavari in Karimnagar district was their capital for some time. The genealogy of these chiefs can be given as follows: According to the Govindapuram inscription they belong to the family of the mythical personage, Madhavavarman of Maninagapura who obtained royal fortunes by the grace of *Yakshini*, a Jaina goddess. They bear the titles *Lattaluru puravaradhisvara*, *Srikesavadevadiyya Sripadapadmaradhaka* etc. They were staunch Jainas in persuasion. Little evidences are there about the first member Durgaraja. Medaraja-I is described in the Polavasa inscription of 1108 A.D., as an independent chief. In the Banajipet inscription¹⁴ Kakatiya Beta-II is mentioned as a donor of some gifts to *Virakamala Jinalaya* built by Medaraja in the years *Saka* 1004. Meda-II is represented as a subordinate to the former. In the Thousand Pillar Temple inscription of Rudra,¹⁵ Meda-II and Gunda appear as the main enemies of Prola-II and Rudra. It is thus to be observed that Medaraja-II was politically deprived of his original status in the

rising power of the Kakatiyas. He too would appear to have had only a nominal reign.

JAGADEKA MALLA JAYASIMHA-II (1015 A.D.–1042 A.D.)

After Vikramaditya-V, evidences are indicating Ayyana-II, the young brother of Vikramaditya and then Akkadevi, the elder sister of Jayasimha-I. Though a few records mention them, they do not appear to have been powerful monarchs and there are also doubts whether they were actually reigning monarchs or not. He had the titles of *Jagadeka Malla*. His queen was Suggaladevi. He had a daughter named Hamma who was married to the Yadava prince Billama-III. He defeated Bhoja, the Paramara king and occupied Lata region. He intervened in the Vengi Chalukyan politics. He placed Vijayaditya on the throne of Vengi. But this attempt proved futile when Rajaraja Narendra got back his throne with the help of Rajendra Chola. Jayasimhavallabha was the follower of Jainism but was converted to Saivism by his wife Suggala Devi. Later, he even inclined towards the radical form of *Kalamukha* Saivism. He enriched the Siva temples by offering rich grants. It would appear that Jayasimha, soon after he came to throne had to engage in war to recover the territory lost to the Chola kings by the inroads made by them in Satyasraya's time. The Cholas of the South were busy in waging wars against the Pandyas, the Keralas and the Sinhalese and the death of Vimaladitya of Vengi about 1020 A.D. gave Jayasimha an opportunity to interfere with the affairs of that kingdom so that one of his own nominees may be kept on the throne.

Jayasimha would appear to have recovered the Raichur Doab, crossed the Tungabhadra and extended his rule even up to Bellary district. The capital of the kings was still at Manyakheta only, which was also the capital of Rashtrakutas, though an inscription of Jayasimha mentions other different places like Balagamve, Kollipakkai, and Pottalakeri etc.¹⁶

The earliest inscription of Jagadeka Malla Jayasimha-II reported from Nandikandi, Medak district, is dated *Saka* year 936, whose reign ended in the same year i.e., 1014-15 A.D.¹⁷ A *Mahamandalesvara* of the king named Pampa Permanadi is said to have made a gift of the village Koduru of Medak district, to the god Namesvaradeva after washing the feet of Vakhana *deva* of Kiriya Kandi, with Sarvabhyantara Siddhis that is with all the internal privileges.

Another Inscription from the Siva temple in the village Choppadandi, of Karimnagar District refers itself to the reign of Irivabedemga and records certain gift to the deity Divakesvara by the king's *dadi*, lady nurse named Divakabbe.¹⁸ Jayasimha-II is represented by one of the Vemulavada inscriptions¹⁹ which register a gift to the god Rajesvara by Chikkaraja in *Saka* year 955 or 1033 A.D. The Vemulavada inscription dated in *Chalukya Vikrama* Era 8 (hereafter C.V.E), corresponding to 1083 A.D. records that *Mahamandalesvara* Rajadityarasa governing the region of Sabbi-22000 included in *Polavasa savalaksha* from the capital Lembulavada installed the god Rajadityesvaradeva and built a high temple for it.²⁰ With the consent of the king who was in his *nelavidu* at Kalyana granted

the gift of the village Sankayapalli in Vennisala-70 for the worship of the god and maintaining a feeding house etc. The gift was made for the benefit of the Saiva ascetics belonging to the *Bhujangavali Kalamukha* sect. The present temple of Rajarajesvara at Vemulavada is generally believed to be the same which was constructed by Rajaditya. Another prince of the same title is already noticed among the Vemulavada Chalukyas and in fact there is a mention of the Rajesvara temple itself in the Vemulavada inscription of Arikesarin-II. So the above belief regarding the origin of the present Rajesvara temple is a matter for reconsideration. The string of titles and epithets of Rajadityarasa indicates his victorious campaigns over the Chola country particularly during the reign of Rajendra Chola. The epithets viz., *Tondamandalika-mandala-khandava Pandunandana, Kunimgila-kotatavi-davapavaka, Rajendra Chola kirtivallipallava-nidaha-samaya-divasakara, Vijayaraya-vijaya-samharana, Chola-katakasurakara, Kanchipura-prabala-bala-pannaga-Vainateya* are worth mentioning in this connection. Rajaditya's contemporaneity with the Chola king Rajendra-I, whose reign ended in 1043-44 A.D., is much doubtful. But he might have been one of the participants in several Chalukya expeditions against the Cholas conducted by Somesvara-I particularly the famous Kanchi expedition in 1052-33 A.D., which brought credit to several subordinate chiefs and generals of the Chalukyas. The epithet *Viayaraya-vijaya-samharana* of Rajaditya in the present inscription is indicate that Rajendra Chola in the preceding epithet must be in all probability Rajendra Chola-II who took charge of the said battle after the death of

his elder brother Vijayaraja alias Rajadhiraja Chola (1044-1054 A.D.). Clearly, these epithets refer to the events taken place in the Koppam battle and the subsequent plundering of Kanchi by Ahavamalla's armies.²¹ *Mahamandalesvara* Rajaditya must have been an active member among the Chalukya generals right from the early fifties of the eleventh century. He might have also plundered Tondamandala and the Kuningala fort. The latter may be identified with the present Koningal in the southern part of the Karnataka State.

SOMESVARA-I (1042 A.D.-1068 A.D.)

Somesvara-I was the son and successor of Jayasimhavallabha. He ruled from 1042 A.D. to 1068 A.D. He had the titles of Trailokyamalla and Ahavamalla. He had two queens by name Bachala Devi and Chandakabbe or Chandrika Devi who had the title *Priyarasi*. He had two more queens called Mailala Devi and Ketala Devi. He made an attack over the kingdom of Vengi and brought Rajarajanarendra down to a feudatory position.²² He successfully resisted the Chola attacks and shifted his capital Manyakheta to Kalyana. Nagavarma was the most able and a great general during his reign. Mailaladevi, the queen of Somesvara-I was a staunch Saivaite and she gave gifts to Suresvara Panditadeva, a *Kalamukha* Saiva teacher in the presence of the God Mallikarjuna at Srisailam.²³ During this period the administration of provinces was shared by his family members.

There are a good number of stone inscriptions of his reign. It was during the reign of Somesvara-I that the city of Kalyani was built, to which the capital was shifted. Bilhana, the great poet in his *Vikramankadeva Charita* credits Somesvara with the construction of the capital city of Kalyani. Also evidence from inscriptions stating that Kalyani was the capital of this line of Chalukyan kings from the reign of this king.

Somesvara was assisted by a great Brahmin General by name Nagavarma who was his principal officer. The importance of this General will be known by the fact that he held the following titles; *Vindhyadhipamallasiracchedana*, *Sevanadisapatta*, *Chakrakuta* *Kalakuta* *Dharavarshadarpotpatana* and *Marasimha Madamardana*.²⁴

A Kannada verse from an inscription from Nanded²⁵ states that Somesvara took the lives of the enemy kings of Magadha, Kalinga and Anga and forced the kings of Konkana to prostrate at his feet by the ferocity of his attack. He is also said to have conquered king Malavesvara, Chola and to have won over the kings of Vengi and Kalinga. Somesvara's reign is important because it was during his rule that the foundation of the Kakatiya Empire was laid. It is stated from the Kazipet inscription that in recognition of the meritorious service of Prola-I, who was responsible for the growth of the kingdom, Trailokyamalla bestowed Anmakonda *Vishaya* on him in perpetuity.²⁶

Somesvara was engaged in a series of warfare schemes with the Cholas of the South and it would appear that Rajadhiraja, the famous Chola king fell in a battle with him in 1071 A.D. The Chola records, however, mention several victories gained against the Western Chalukyas and whatever be the course of events between both these kings, it is clear that the feud between the Kalyana Chalukyas and Cholas was kept up. Under Somesvara-I, the Chalukyan power greatly expanded. Vengi was completely brought under his control, and both the Paramaras and the Pratiharas who were a major power in the North were his feudatories. He kept up a vigorous struggle with the Cholas in the South. He would appear to have died somewhere round about 1068 A.D. and there is an inscription which shows that he sought a watery grave in the Tungabhadra River in March 1068 A.D.²⁷ His *Parama Yoga* or final union took place at Kuruvatti on the banks of Tungabhadra on the 29th March 1068 A.D.²⁸

The region comprising *Savalakke* and *Sabbi-nadu* was partly administered by appointed governors like Rajaditya, Paramara Jagaddeva and Kumara Somesvara with their capital at Lembulavada and partly by the feudal subordinates like the Kakatiyas and the members of the Medaraja's family of Polavasa. Several inscriptions in Warangal and Karimnagar districts have brought to light some interesting records which furnish valuable information regarding the history of his feudatories i.e. the early Kakatiyas. Beta-I, Prola-I, Beta-II and Prola-II have been

represented by separate dated inscriptions found in Sanigaram Village on the way to Karimnagar from Siddipet.²⁹

The earliest of them is dated in the *Saka* year 973 corresponding to 1051 A.D. referring itself to the prosperous reign of Trailokyamalladeva.³⁰ His feudatory chief, *Mahasamanta* Kakatiya Betarasa's minister Naranayya son of Vaijaraja is stated to have renovated the Jain temple called Duddhamalla Jinalaya in Sanagara and with the consent of the local chiefs Muppadayya and Puniraddi made the gift to the same, of a *ratana* that is water-drawing pulley on a well. The inscription though small in contents is much valuable in more than one respect. This is the only inscription known till now assignable to Kakatiya Beta-I. Secondly, it is next in order to the Mangallu grant of the Eastern Chalukya king Danarnava which makes a direct reference to the Kakatiyas.³¹ Thirdly, it is a dated record. The Bayyaram tank inscription³² of Kakati Mailamba, sister of Ganapatideva furnishes for the first time a lengthy genealogy of these chiefs beginning from Venna, whose successors were Gunda-I, Gunda-II, Gunda-III, Erra and Pindi Gunda, Garuda Beta, Prola-I. Tribhuvanamalla, Prola-II, his sons Rudra and Mahadeva and the latter's son Ganapatideva. Excepting a slight change namely the mention of another Beta as the son of Erra, the Mangallu charter gives the names of Gunda, Erra and Gunda who are identical with Gunda-III, Erra and Gunda-IV of the former record. Basing on the genealogical list furnished in the Bayyaram tank inscription Pindi Gunda or Gunda-IV was the father of Garudanka

Beta or Beta-I. Between the Mangallu grant which was issued in about 956 A.D. and the present Sanigaram epigraph of Beta-I dated *Saka* 973 or 1051 A.D., there is a time gap of nearly one century. According to the convention of the historians it is a long duration that can be hardly adjusted between two generations. But the fact remains so. A passing remark in this connection though brief and unintelligible is found in the Telugu portion of the Gudur inscription³³ of the Chalukya prince Kumara Somesvara dated C.V.E 49 corresponding to 1124 A.D. While eulogizing the greatness of the Viriyala chiefs there, it is stated that a lady of that family named Kamavasani took the cause of Garuda Beta of the Kakatiya family who was very young and restored his lost position by getting him enrolled as a subordinate chief of the Emperor. That Garuda Beta was quite young when called to shoulder the responsibility of his principality is clear from the above statement. Hence, it may not be unreasonable to assume that the combined political career of both Gunda-IV and his son Beta extended from 956 A.D. to 1052 A.D. The former at the time of the issue of the Mangallu charter that is 956 A.D., might have been aged twenty five years and the latter might have born in about 980 A.D. and lived up to 1052 A.D. The date of the present Sanigaram epigraph thus helps us in deciding the period of these two chiefs of the Kakatiya family.

The second inscription from Sanigaram³⁴ dated in *Saka* 975, corresponding to 1053 A.D. starts with the usual Chalukya *prasasti*, mention was made about the prosperous reign of Trailokyamalladeva. *Mahasamanta* Kakatiya Polarasa is said

to have made gifts of residential sites, a *ratna* and some lands to the god Madhupesvara installed by Madhuvappayya in Khandi-Sanagara, on the occasion of a solar eclipse. In this case also, this is the only known record assignable to Prola-I. Secondly the date of the previous record that is 1051 A.D. being very close to that of the present record, just within a short interval of less than two years, the last year of Beta-I and the initial year of his son and successor Prola-I can be fixed more precisely within this short period than it was done erstwhile basing on other considerations. Prola-I in this record is stated to have acquired his greatness by the *prasada* or kindness of Trailokyamalla. A similar statement can be noticed in the Kazipet Dargah inscription³⁵ of Tribhuvanamalla Durgaraja, according to which Prola got *Hanumakonda-vishaya* along with *Sabbi*-1000 as permanent fief through a charter from Trailokyamalla. What his father Beta-I was enjoying might have been by an oral approval of the king. Some remarkable assistance Prola might have rendered to the king during the few years before the date of this record that is 1053 A.D. Such meritorious deed must be of a military nature. There were some more chiefs whose records mention certain military exploits of the same period, particularly the events of Koppam battle and the Chalukya invasion of Kanchi.³⁶ Prola-I also must have been one among those who participated in these two military expeditions and won victory for his overlord Trailokyamalla. Prola-I thus started his career with the expansion of *Hanumakonda-vishaya* into a larger territory including *Sabbi-nadu* one thousand or part of it.

The Alampur inscription of 1051 A.D. registers a gift by the attendants of Panchrasi-Bhattaraka.³⁷ Another inscription from Draksharamam in the East Godavari district, registers a gift made by Narayanabhatta, a minister of the king and is dated 1055 A.D.³⁸ An inscription from Kanchagara-belgallu in the Alur taluk of the Kurnool district, dated 1047 A.D. mentions *Mahamandalesvara* Gandaradityarasa who governed Sindavadi 1000, Bennevur 12, and Naragund.³⁹ Another inscription dated 1052 A.D. found at Chinna Tumbulam in the Adoni taluk in the Kurnool district, refers to Viranolamba Permadi, the governor of Sindavadi 1000.⁴⁰ An inscription from Alampur in the Mahabubnagar district, dated 1056 A.D. mentions another feudatory, *Mahamandalesvara* Irunna Chola maharaja. An inscription dated 1058 A.D. from Sivapuram in the Markapuram taluk of the Prakasam district, mentions the king's chief queen, Mailladevi.⁴¹ Another inscription from Sonnagiri in the Nandyal taluk of Kurnool district, refers to *Dandnayaka Pergade* Sovarasa.⁴² An inscription from Alampur, mentions the Telugu Chola feudatory Mahamandalesvara Chiddnan Chola maharaja, governed Aije 300.⁴³

An inscription from the village Pulijala in the Nagarakurnool taluk of Mahabubnagar district contains reference to a Chalukya-Chola war.⁴⁴ It is dated in the *Saka* year 986, *Krodhi*, *Uttarayana Samkranti* corresponding to 1064 A.D. December 24, Friday, i.e., during the closing period of the reign of Somesvara-I. The record however does not mention the king's name anywhere. It was issued jointly by the two Chalukya princes Gamga Permanadi Vikramaditya and

Nolamba Permanadi Jayasinghadeva while camping at Mamchachala (*nelavidu*) on the bank of River Tungabhadra on their victorious advance to repel the Chola invasion. It was grant of the village Pulimjelu included in the *Vaddavani*-500 to certain *Sakhahari* Bhimarasi Pandita for maintaining a choultry at Sripurvata the abode of Mallikarjunadeva. The war under reference might be the famous engagement that took place between the Cholas and the Chalukyas at Kudal Sangam which was described at length in the records of the Chola king Virarajendra. Regarding the identification of Kudal Sangam where the battle took place, difference of opinion prevails among the scholars.⁴⁵ There are two places of the name Kudal Sangam, one at the confluence of the tributaries Tunga and Bhadra and the other at the confluence of Tungabhadra and Krishna near Alampur. The final spot of the present record and the mention of another place Manchala where the two Chalukya princes Vikramaditya and Jayasimha Deva, the rulers of Gangavadi and Nolambavadi respectively were camping indicate that their confrontation with the Chola army took place in the vicinity of these places. Manchala can be identified with the present Manchalakatta, a village on the left bank of River Krishna about 15 Km. down the stream from Kudali Sangam, the confluence of the rivers Tungabhadra and Krishna. Pulijala the final spot of the present epigraph is about 50 Km. from Manchalakatta. Vaddavani 500 is the region of 500 villages with Vaddavani, the present Vaddamanu in the Acchampet taluk, Mahabubnagar district as its capital. Hence, it appears more reasonable to identify Kudali Sangam with the meeting place of Krishna and Tungabhadra than

with the confluence of Tunga and Bhadra in the Mysore State. The claim of the Chola inscriptions of Virarajendra that the entire victory attends on his side need not be taken in its full literary sense. The present record proves the truthfulness of the other side of their version and it is an undeniable fact that the Chalukya army under the leadership of the two princes Vikramaditya and Jayasimha Deva did succeed in their attempt to repulse the enemy from his over-enthusiastic advancement. Although direct evidences are available to show the activities of the succeeding Chalukya kings in this region their authority over it is undoubted. However, references to the reign of Ahavamalla Somesvara-I, in this district are ample. The first among these is found in an inscription of the time of Kakatiya Durgaraja in the Kazipet Dargah inscription, where it is stated that Prola-I obtained *Hanumakonda vishaya* as a fief from Trailokyamalla Somesvara-I (1042-1068 A.D.). It is stated in the inscription that Kakatiya Beta-I and his son Prola-I had achieved victories for their master in his wars with the Cholas and the rulers of Chakrakuta, Konkana and others and as a reward Prola obtained the *Hanumakondavishya* as permanent fief from the king.⁴⁶

SOMESVARA-II (1068 A.D.-1076 A.D.)

Somesvara-I was succeeded by Somesvara-II who had the title of *Bhuvanaikamalla*. He was the son of Somesvara-I. He ruled for a short period from 1068 to 1076 A.D. His rule was disturbed by the internal rebellions. His brothers Jayasimha and Vikramaditya attacked Somesvara-II on several times.

Except for his trusted lieutenant Laxmana *Dandanayaka* and a few others, in whom he could repose complete confidence he could trust none else. His brother was continuously making intrigues to wrest the throne from him and hence Somesvara-II had to exert his very best to hold the empire together. His brother Vikramaditya-VI was already ruling over some territory assigned to him. His brother was carrying on the old feud with the Cholas and a decisive battle would appear to have been fought somewhere in the Kolar district between Vikramaditya's forces and those of Kulottunga Chola. Bilhana, the great poet, says that as a result of the warfare, in which the armies of Somesvara and Kulottunga simultaneously fought with those of Vikramaditya, the Dravida Lord fled the field and Somadeva entered the prison.⁴⁷

An inscription from Draksharama, dated in the 5th of his reign registers the gift of a lamp.⁴⁸ Another inscription from Donekallu in the Gooty taluk of Anantapur district mentions a Telugu Choda feudatory named *Mahamandalesvara* Chiddanadeva Chola, who was governed Sindavadi 1000.⁴⁹ The same chief is mentioned in another inscription from Alampur.⁵⁰ Another inscription from this place dated in 1060 A.D., refers to a *pergade* Devappayya.⁵¹ An inscription from Sivapuram in the Markapuram taluk of Prakasam district, dated in 1069 A.D. mentions the chief queen, Kanchaladevi and another queen Mailaladevi.⁵² Another epigraph from Alampur dated 1076 A.D. mentions a *mahasamantha* Vaddaravula *Dandanayaka* Naranamayya.⁵³

There is one inscription in the Hyderabad Museum (the find spot of the inscription is not known) which says that Vikramaditya took over the Kingdom from Somesvara by the force of his arms (*"Somesvara Bahubalena Rajyam Grihitavan Arjita Kirti Lakshmi"*).⁵⁴

This inscription and the statement of Bilhana,⁵⁵ make it clear that Vikramaditya-VI led a civil war against his brother Somesvara-II and made him captive. How long Somesvara lived in the prison and what his ultimate end was, and how it came about, are not known.

VIKRAMADITYA-VI (1076 A.D.-1126 A.D.)

Somesvara-II was thus deposed and succeeded on the throne by his younger brother Vikramaditya-VI who had the title of *Tribhuvanamalla*. *Vikramaditya* came to the throne somewhere in 1076 A.D., which is determined from an inscription at Wadageri,⁵⁶ which records some gifts made at the *Pattabandhana Mahotsava* on *Phalguna Sukla Panchami* of the cyclic year *Nala*. Vikramaditya instituted a new era called *Chalukya Vikrama* era⁵⁷ in 1076 A.D., which was regularly employed during his entire reign and for 40 or 50 years later. An inscription from Gadag mentions that Vikramaditya set aside the *Saka varsha* and made his own name famous by instituting a *Vikrama varsha*.

Vikramaditya-VI was the greatest of the Chalukyas of Kalyana. His victories were praised by his court poet Bilhana in *Vikramankadeva charitam*.⁵⁸

He ruled the kingdom for a half century from 1076 A.D. to 1126 A.D. The Chalukyan glory reached to its highest position during his rule. Vikramaditya ended his elder brother Somesvara-II's rule in a civil war with the help of Seunachandra-II, the Yadava ruler. He adorned the title *Tribhuvanamalla*. He defeated the Solanki and Kalachuri kings. He entered into the Chola politics and put his strenuous efforts in support of Adhirajendra Chola against Kulottungachola but it was in vain.⁵⁹ He attacked Kanchi and exploited the city. He even occupied a part of Vengi kingdom.⁶⁰ He established peace in the state by suppressing the risings of the feudatory chiefs Hoysalas, Yadavas and Kalachuris. But the peace established by him was short lived. The later years of his reign caused the beginnings of the downfall of the Chalukyas of Kalyana because of the continuous hostilities with all feudatory chiefs. Vikramaditya-VI was a patron of learning. Bilhana, the Kashmiri poet adorned the court of Vikramaditya. He was the author of *Vikramankadeva charitam*. Vijnesvara was another poet of the period. He was the author of *Mitaksara*, a commentary work on *Yagnawalkya Smriti*. Vikramaditya who established a legend died in 1126 A.D.

The long reign of Vikramaditya-VI was fairly peaceful and his inscriptions found in all the districts of Andhra Pradesh. These inscriptions give us very interesting glimpse into the conditions of the lives of the people during this period. Some inscriptions contain dates in the *Saka* era but most of them are dated in the *Chalukya Vikrama* era. It would appear that Vikramaditya-VI had more

than six queens by names: Savaladevi, daughter of *Mahamandalesvara* Jogamarasa, Lakshmadevi, Jakkaladevi, daughter of Tikka of the Kadamba family, Malleyamadevi, Chandaladevi, and Malaladevi, daughter of the Sanabhoga Rayana etc.

Vikramaditya-VI had a brother Jayasimha-III, who was ruling as governor at Tardvadi even under Somesvara-I. Under Somesvara-II, he became the viceroy of Nolamba-Sindavadi and since he sided with Vikramaditya in the civil war, his position became strengthened. Jayasimha was also raised to the status of Yuvaraja at Banavasi. But at a later stage, Jayasimha would appear to have revolted against Vikramaditya-VI himself, following his own footsteps when he revolves against his brother Somesvara. His revolt against Vikramaditya would appear to have not succeeded.

Vikramaditya extended his dominions widely and the provenance of his inscription at such places like Sitabaldi (Nagpur) down to Krishna district prove that he had full command over the entire dominion. Vikramaditya-VI was served by a number of generals who distinguished themselves in war.

Kakati Prola-II's Padmakshi temple inscription⁶¹ is dated A.D. 1117. With the present record it is possible to reduce the duration of more than twenty five years (1090 to 1117 A.D.), which remained un-assignable to any particular chief, to just one decade. Another important feature in this record is the mention of *Mahamandalesvara* Paramara Jagaddeva after the mention of

Mahamandalesvara Betarasa. The usual order of mentioning subordinated in the records is according to their superiority as well as official status. That being the case, the procedure adopted in mentioning Beta before the mention of Jagaddeva indicates that the latter was obviously inferior to the former in status. Besides, being a prince of the reputed Paramara family, Jagaddeva was a favourite to the emperor Tribhuvanamalla Vikramaditya-VI and was enjoying preferential treatment from the king. Some local politics might have altered the status between the two chiefs and consequently Kakatiya Beta asserted his superiority over Jagaddeva. On account of this rivalry, the latter seems to have invaded the town of Hanumakonda. Beta's son Prola-II according to the narration of the Thousand Pillar Temple inscription repulsed the enemy with all his might and saved the town.⁶²

The king Tribhuvanamalla referred to in these inscriptions is obviously Vikramaditya-V, who also bore that title. It is interesting to note in the former inscription that the king while proceeding on an expedition to the western country was camping at Dharavadi as *nelavidu* and in the latter, it is stated that the king after returning from his Northern expedition and defeating Malava Bhoja was camping at his *upayana vidu Tadi*. According to this Bhoja of Malava was once defeated by Vikramaditya-V as early as 1013 A.D. or even before. The first inscription is suggestive that Vikramaditya-V or his grandfather Taila-II, who has said above had also invaded Dhara during the time of Utpala, might have newly appropriated Dhara, the name of the famous Paramara capital, for the present

Dharwar. It is customary for the victorious kings to establish towns with the names of the conquered towns. Very little about Vikramaditya-V's military achievements is known to history so far, but these two records give us the information about his great victory over Bhoja of Dhara. Jagadekamalla is referred to in some inscriptions dated *Saka* 947, 955 and 960 respectively. In one of the inscriptions in the Agastyesvara temple at Mallesvaram, Mahabubnagar district dated *Saka* 973, a certain Kumara Vijayaditya who is also a *mahamandalesvara*, is stated to have gifted a village to (Chi)disvara Pandita, for maintaining a feeding house in the temple.⁶³ This Vijayaditya need not be mistaken to be the Eastern Chalukya king Vishnuvardhana Vijayaditya-V, who also served as *mahamandalesvara* for some time under Trailokyamalla Somesvara-I, the reason being that the present donor does not have the title 'Vishnuvardhana' which is noticed invariably associated with the name of the Eastern Chalukya king. Nor does the word kumara mean *yuvaraja*, that is, son of the king, as the name Vijayaditya does not appear among the latter Western Chalukyas. Another inscription at the same place dated *Saka* 970 states that a certain *Mahamandalesvara* Sankarasa, on his return from the conquest of *Chakrakuta Dharavarshapura*, made a gift of the village Chavunpalli to Chidisvara Pandita for maintaining the feeding house.⁶⁴ Although the king's name is not mentioned in the record, its date and the donor's subordinate position indicate that the chief conducted the expedition against Chakrakuta on behalf of Trailokyamalla himself. His son and successor, Bhuvanaikamalla Mallesvaram inscriptions dated C.V.E 35

refers to Kumara Tailapadeva, who bears many titles including *Vemgisa-vamsa-vana-dava-dahana*, the wild fire to the forest viz., Vengi kings. He might have acquired this title by participating in one of his father's invasions to Vengi country, probably the one mentioned in the Jainad and Kolanupaka inscriptions dated 1106 A.D. of Paramara Jagaddeva, who seems to have conducted an expedition against Vengi on behalf of his master Chalukya Vikramaditya-VI.⁶⁵ It may be ascertained from these records that Vikramaditya's first invasion over Vengi took place even before 1106 A.D. The Hanumakonda inscription⁶⁶ dated *Saka* 1001 and the Banajipeta inscription⁶⁷ dated *Saka* 1004 are the two earliest records of the Kakatiyas wherein Beta-II is said to be a subordinate of Tribhuvanamalla Vikaramaditya-VI. The Guduru inscription⁶⁸ which was set up by his son Somesvara who was governing Kollipaka 7000, in the *Chalukya Vikrama* year 49, (1124 A.D.) refers to the reign of the same king. The purpose of the epigraph is to record the gift of the village Bammara included in Velpugonda-24 to the god Mallesvara of Gumuduru installed by Viriyala Malla, son of Beta and Bejjamambika. The Padmakshi temple (Hanumakonda) inscription⁶⁹ dated C.V.E. 42 (1117 A.D.) is another record of the time of Chalukya Tribhuvanamalla, in this district. It states that a certain commander of the army named *Vaija dandadhinatha* took his master, the Kakatiya chief *Mahamandalesvara Beta narendra* to his overlord, Chalukya Tribhuvanamalla and obtained the Sabbi-1000 regions. Beta-II's father Prola-I had already got the *Hanumakonda vishaya* as fief from Trailokyamalla (1042-68 A.D.) as stated in the Kazipet Dargah inscription of

Kakatiya Durgaraja mentioned above. Hence, the statement of the Padmakshi temple inscription is to be interpreted that under the able guidance of the minister Vaija, Beta-II managed to annex the Sabbi-1000 too to his existing *Hanumakondavishaya* and got it ratified by the Chalukya emperor. Further the inscription records that Vaija's son by Yakamamba, *Pergada* Beta who became the minister of Kakati Prola-II constructed some temples and his wife Mailama built *Kadalalaya basadi* on the top of the hill and endowed it with some land. It also records some gift of lands to the same temple by *Mahamandalesvara* Medarasa of Ugravadi. Another important inscription of this period in this district is that of Matedu in Mahaboobabad taluk, Warangal district.⁷⁰ It is dated C.V.E. 45 and records some gifts to the god Siva, Vishnu and Aditya by Vemabola Mallinayaka, a vassal of Kakatiya Prola-II, who again was a subordinate of Chalukya Tribhuvanamalladeva, Vikramaditya-VI. These few inscriptions although pertaining to the Kalyana Chalukya rule in Warangal district, actually belong to the early Kakatiyas.

An inscription from Vemulavada⁷¹ in the Karimnagar district, dated in the 2nd year of Chalukya Vikrama Era, mentions the king's son Kumara Somesvara. Another inscription from Gangapur in the Mahabubnagar district, dated in C.V.E 3, refers to a festival named *Jagadekamalla samdhi* instituted in the local temple.⁷² Another inscription of the same year mentions that a feudatory named Bijjana Chola *maharaju* built the Adityesvara temple and describes him as the governor of Kanne 300, Pedakal 800 and Naravadi 800 from Etagiri.⁷³ An inscription from

Alladurgam in the Medak district, belonging to C.V.E. 9, Refers to *Mahamandalesvara* Ahavamalla Permandi.⁷⁴ another inscription from Agastyesvaram in the Mahabubnagar district makes mention of *Mahamandalesvara* Mall Maharaju, the feudatory governor of Aije 300.⁷⁵ Another record from Ramadurga in the Alur taluk of Kurnool district, dated in C.V.E. 4, mentions *Mahamandalesvara* Jogimayyarasa and *dandanayaka* Reverasa.⁷⁶ An inscription from Chinna Tumbulam in the Adoni taluk of Kurnool district, dated in the same, year refers to this Jogimayyarasa as the governor of Sindavadi 1000 from Tumbulam. Mention is also made of Ededora 2000, Kallakalige 1500 and Morta 300.⁷⁷ *Mahamandalesvara* Mangarasa of Telugu Chola family who governed Rodda 300 and Kaniyakallu 300 as a feudatory, is known from a epigraph from Havaligi in the Gooty taluk of Anantapur district.⁷⁸ An inscription from Draksharama in the East Godavari district, dated C.V.E. 6, mentions the Kona chief, Mummadiraja.⁷⁹ Another inscription of the same date from Konakondla in the Gooty taluk of Anantapur district records a gift made to a *basadi* named *Chatta Jinalaya*.⁸⁰ A feudatory names *Mahamandalesvara* Satyarasa is known from an inscription from Sangamesvara in the Markapur taluk of Prakasam district, dated in C.V.E. 7.⁸¹ An inscription from Gooty in the Anantapur district states that *Mahamandalesvara* Mallarasa governed Sindavadi 1000 from Tumbulam in C.V.E.9.⁸² Another epigraph from Konakondla in the Gooty taluk of the Anantapur district, dated in C.V.E. 12, registers the gift made by *Mahamandalesvara* Chikkarasa of the Mahabali Bana family and mentions

Ballaya Choda maharaja as the ruler of Sindavadi 1000 as a feudatory.⁸³ A inscription from Gooty stated in C.V.E 14, mentions *Dandanayaka* Pocharasa. Another inscription from Bhattara in the Adoni taluk of the Kurnool district mentions the queen, Piriya-ketaladevi.⁸⁵ A record from Kolanupaka in the Nalgonda district, dated in C.V.E 13, refers to *Mahamandalesvara* Tondarasa Chola *maharaja*, the feudatory governor of Kollipake 7000.⁸⁶ Another from the same place, dated in C.V.E 31, mentions *mahapradhana*, *Banasa vergade* and *Dandanayaka* Anantapalayya.⁸⁷ One record of C.V.E. 11 from Pudur in the Mahabubnagar district, mentions a local temple named *Pallava Jinalaya*.⁸⁸ Or an epigraph from Gangapuram in the Mahabubnagar district, dated in C.V.E. 2 mentions *mahapradhani* Mahesvara *Dandanayaka*.⁸⁹ One record from Gooty dated in C.V.E 23, mentions several feudatories and subordinates like *mahasamanta* Basantarasa, *Mahamandalesvara* Mallarasa, the governor of Sindavadi 1000, *Dandanayaka* Pandarasa and *Dandanayaka* Martandarasa.⁹⁰ A record from Alavanipalle in the Mahabubnagar district, dated in C.V.E 3 mentions *yuvaraja* Tailapadeva, who governed from Kanduru.⁹¹ The same prince is mentioned in two inscriptions from Avancha in the same district, dated in C.V. 36 and 38.⁹²

It is known from a record from Agastyesvaram in the same district, dated in C.V.E. 26 that *Mahamandalesvara* Malla *maharaju* was governing Aije 300 at the time.⁹³ The same individual is mentioned in a record from Gudur in the Warangal district, dated in CVE 49, A record from Kolanupaka dated in the same year, states

that Kollipaka was the headquarters of *mahasandhivigrahi mahadandanayaka* Somala.⁹⁴ Kumara Somesvara is mentioned in an inscription from Vemulavada in the Karimnagar district dated in C.V.E 29.⁹⁵ A Telugu Chola feudatory named Nallabhimadeva Chola figures in a record from Gattutummena in the Mahabubnagar district in C.V.E. 30 that Kollipaka was the headquarters of *Banasvergade* and *Dandanayaka* Anatapalayya.⁹⁶ A record from Bekkam in the Mahabubnagar district, dated in C.V.E 31, mentions *mahasamanta* Mavattarasa and Bijjarasa of the Jimutavahana family.⁹⁷ A record from Chinna Tumbulam in the Adoni taluk of the Kurnool district, dated in C.V.E.32, mention Putadevi, a wife of the king.⁹⁸ Another Kolanupaka record, dated In C.V.E 34, mentions *Mahamandalesvara Chalukya* Ganga Permadi and Kumara Somesvara who was the governor of Kollipaka.⁹⁹ An inscription from Alavanipalle in the Mahabubnagar district, dated in C.V.E 3, refers to Kumara Tailapa as ruling from Kollipaka and mentions the governor of his palace.¹⁰⁰ One inscription from Agastyesvaram in the Mahabubnagar district, mentions. Kumara Tailapa as ruling from Kanduru in CVE 35. A Telugu Chola subordinate named Irungola *maharaju* is mentioned in a record from Hemavati in the Gooty taluk of the Anantapur district, dated in C.V.E 35.¹⁰¹

Tribhuvanamalla *mahadevi*, a wife of the king, is mentioned in an inscription from Alampur dated in C.V.E 34.¹⁰² An important Inscription from Kommuru in the Bapatla taluk of the Guntur district, dated in the 43rd year of the

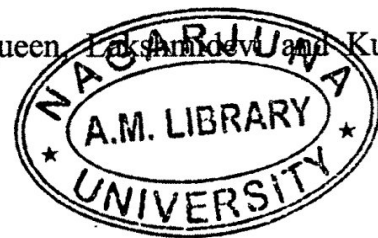
reign, or 1119 A.D., mentions *mahasamantadhipati Mahaprachana dandanayaka* Anantapalayya as the governor of Vengi 14000.¹⁰³ One record from Mamillapalli in the Mahabubnagar district, dated in the same year, refers to another Telugu Chola feudatory named Kanduri Gokarnadeva Chola.¹⁰⁴ A record from Draksharama dated in C.V.E. 45, registers a gift made by a subordinate to the Velanadu chief Rajendra Chodaya.¹⁰⁵ Two records from Draksharama belonging to C.V.E. 43¹⁰⁶ and 44,¹⁰⁷ mention "*Samastapradhani Dandanayaka* Anantapalayya and *mahapradhani Banasapergade* and *Manapergade* while a third from the same place, dated in C.V.E. 43, refers to *Dandanayaka* Aditya.¹⁰⁸

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One more epigraph from the same place, belonging to CVE 46, mentions Telugu Chola feudatory named Eruva Tondayaraja.¹⁰⁹ It is known from an epigraph from the Anantapur district that while Tailapa Deva ruled Sindava 1000, his subordinate governed pombulige 73.¹¹⁰ One record from Pochampalli in the Anantapur taluk mentions *Mahamandalesvara* Kalamallarsa as *Mahamandalesvara* Mummadi Cholarasa and a territorial division named *Kudiyama* 40 with its headquarters at Rediyapalli.¹¹¹ A Telugu Chola chief named *Mahamandalesvara* Aivanadeva Chola figures in an epigraph, dated in *Saka* 104 or 1124 A.D., from Peddamudiyam in the Jammalamadugu taluk of the Kadapa district.¹¹²

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It is stated in a record from Nekkonda in the Mahabubnagar district, dated in C.V.E. 46, that Kumara Tailapadeva, his queen Lakshmi Devi and Kumara



Permadi were governing from Kanduru.¹¹³ The same princes are mentioned ruling from Miduturu, in the Gooty taluk of the Anantapur district, dated in C.V.E 47, some evidences are indicating that *Mahamandalesvara* Chittarasa of the Bai family governed *Hambulige* 30.¹¹⁴ One Draksharama record, of the same year mentions Sakraraja *Dandanayaka* the son-in-law of *dandanayaka* Anantapalayya.¹¹⁵ A record from Gudur in the Warangal district, of the same year states that *manavergade* was the *mahapradhani* of Kumara Somesvaradeva.¹¹⁶ An inscription from Narasapuram in the Kalyandurg taluk of the Anantapur district dated in C.V.E 48, mentions *Mahamandalesvara* Irungola Chola *maharaja*, the governor of Kaniyakallu 300 and also mentions a division named Bangiche 30.¹¹⁷ One very important inscription from Kollipaka mentions *Dandanayaka Manavergde* as the *mahapradhani* of Kumara Somesvara who governed from Kollipaka in C.V.E 50 and states that *Swami dandadhinadha* defeated the king of Kalinga and gave his wealth to his own master, Kumara Somesvara.¹¹⁸

Among the numerous undated records of the reign, one from Sivapuram in the Markapur taluk of the Kurnool district mentions the chief queen Mailalamahadevi.¹¹⁹ While another from Alampur mentions another queen named *Abhinavasarasvati*.¹²⁰ Another from Chinna Tumbulam in the Adoni taluk of the Kurnool district, states that the Tumbulam was the headquarters situated at Sindavadi 1000.¹²¹ According to another record from Vemulavada in the Karimnagar district, Rajaditya was the governor of Kosavada 900000. One record

from Chalukya Bhimavaram, in the East Godavari district states that *dandanayaka* of Vikramaditya, VI governed from Jananathapura.¹²² On Kollipaka record mentions *Mahamandalesvara* Kumara Kondayyadeva Choh *maharaja* as the governor of Koduru.¹²³

Another inscription¹²⁴ located near the Sangamesvara temple at the confluence of the river Manjira with the Godavari, refers to the Chalukya prince Mallikarjuna, whose minister Brahmasarman is stated to have made some gift to that god in the *Saka* year 1042. Mallikarjunadeva is known from other sources as one of the sons of Vikramaditya-VI. Two inscriptions¹²⁵ dated C.V.E. 45 belong to certain Vemabola Mallenayaka, son of Reva and Boddama and a *mahasaman* (chief subordinator) of Kakatiya Prolaraja. The inscription at the end in Telugu verse describes the genealogy of the donor Mallenayaka. Buchana was the progenitor of the Vemabola family of the *Pulinda* caste. Among his four sons Rama, Appa, Reva and Nacha, Reva served under Kakatiya Beta and helped him in collecting tributes and defeating the *dayas* (enemies) and obtained grants and titles and villages from that king. Reva's son Malla constructed three temples to the gods Hari, Hara and Bhaskara (sun) with a tank and endowed them with land. Prolaraja whose subordinate the donor is said to be, is Kakatiya Prola-II, who was in turn is a *Mahamandalesvara* under Vikramaditya-VI. The Guduru inscription¹ belongs to the Chalukya prince Somesvara who bears a string of titles. It is a bilingual record in Kannada and Telugu. It records that in the C.V.E. 49 *Krodh*

Savidandadhipa, an officer in the service of *Mahamandalesvara* Chalukya Gamga Permmadi Kumara Somesvaradeva, son of Tribhuvanamalladeva, made a gift of the village Bammerige included in the Kollipake 7000 to the temple of Mallesvaradeva of Gumuduru. Kumara Somesvara is described to have defeated in a battle the Cholaga and his younger brother (*Cholagam-tad-anujadhisam teral dode*) and put them to fight and reduced to ashes the three Kalingas like the god Siva who burnt the three cities of the *Asuras*. The adventure referred to here must have taken place before 1118 A. D., the last recorded date of Parantaka the last viceroy of Vengi appointed by his father Kulottunga Chola-I.

The Tripurantakam inscription,¹²⁷ of the Chalukyan commander Govindaraja, nephew of Anantapala *dandanayaka*, dated 1126 A.D. also refers to the defeat of a certain Kumara evidently the Chola prince Parantaka, the heir apparent of the Chola kingdom. It was the year when the old king Kulottunga Chola I and the apparent Parantaka too perhaps died within a short period. This calamity in the Chola capital necessitated Vikrama Chola who was in the Vengi country probably struggling with the Chalukyan armies, to wind up his engagements in the Vengidesa and hurry up to Kanchi to protect the Chola throne. The Pithapuram pillar inscription¹²⁸ of Mallapadeva-III specifically states that Vikrama Chola's departure from Vengi made the country devoid of a ruler (*nayaka rahita*). Prince Somesvara must have participated in this eventful battle along with his renowned commanders Anantapala, Govindaraja and

Svamidandadhipa, which resulted in the expulsion of the Cholas from the coast Andhra country and the establishment of Chalukyan rule which continued there for about fifteen years after 1118 A. D.

SOMESVARA-III (1126 A.D.-1138 A.D.)

Vikramaditya was succeeded by his son Somesvara-III who was also known as *Bhulokamalla*. He was also styled sometimes as *Sarvajna Chakravartin*. Like his father, he too began an era of his own called *Bhulokamalla* era, though the *Chalukya Vikrama* era was also in vogue. Somesvara-III ruled from 1126 A.D. to 1138 A.D. and his rule was on the whole peaceful, though he is once said to have gone to the South on a *Digvijaya*. Kalyani continued to be the capital of the kingdom and many inscriptions state that the king was reigning there. Somesvara-III was a poet and scholar. He wrote a great book *Abhilashitardhachintamani* or *Manasollasa*. It is an encyclopedia. It deals with the science of Administration, Justice, Medicine, Astrology etc.¹²⁹

Prola-II as subordinator of Somesvara-II is represented in the inscription of the Sanigaram village.¹³⁰ The former belongs to the reign of Bhulokamalla-deva whereas the latter to the time of Jagadekamalla-II. The date of the latter is *Saka* 1071, *Sukla* corresponding to 1149 A.D. A subordinate officer of Prola-II named Repola Kuruvarsa is mentioned and his *dandanayaka* Mandaparasa of *Atrey* *gotra* and *Kamma-kula* is stated to have made some gifts of land and *ratana* to the god Parthesvara. The inscription is important in more than one aspect. One i

that Prola-II was alive till 1149 A.D.; secondly, he remained quite loyal to the Chalukya king till then; thirdly, the record happens to be the last one of not only Prola-II but also the early subordinate chiefs of the Kakatiya family, for only one inscription dated *Saka* 1080 (1158 A.D.) of Rudra in the Draksharama temple is known till now and it is assignable to independent or semi independent rule of Rudradeva. From this last record of Sanigaram, there is absolutely no basis to suppose that the Kakatiyas revolted against their overlord, the Chalukya king of Kalyana and asserted independence. The fragmentary inscription from Ramagundam village, Karimnagar district mentions certain *Mahamandalesvara* named Edaraja, who bears the titles similar to those of Medaraja of Polavasa mentioned above viz. *Lattaluri puravaradhisvara*, *Suvarna-Garuda-dhvaja*, *Satyanarayana*.¹³¹ In the Thousand pillar Temple inscription of Kakati Rudra Prola-II is said to have made one Eda, flee from the battle field like a boy. The identity of this chief is not properly solved till now. The present epigraph though fragmentary, furnishes his identity with certain Mahamandalesvara of that name ruling near Ramagundam on the border of Prola's territory. Similarity in title indicates that he might have been somehow related to Medaraja of Polavasa. It is not unlikely that all the three chiefs namely Medaraja, Gundaraja and Edaraja were brothers holding separate fiefs at Polavasa, Manthana and Ramagundam or Peddapally respectively. They might have revolted against the Chalukya king at Prola-II, as a loyal subordinate to the king fought with them.

The Sanigaram record describes the greatness of *Svamidandhipa*, the *Mahapradhani* (chief minister) and the *maneperggade* of Somesvara, whose valour and prowess secured victory, to his master during the latter's invasion of the country of *Trikalinga*, that is north-eastern Andhra up to the river Godavari, a fact revealed by the *Jayastambha* (victory pillar) inscription at Kolanupaka dated C.V.E. 50. The other part of the inscription gives the genealogy of Viriyala Malla, the constructor of Mallesvaradeva temple to which the grant was made by *Svamidandhipa* with the approval of Kumara Somesvara. Sura was born in the line of Viriyala chiefs. Beta was his son to whom Malla was born by Bijjama. Malla constructed the temple to the god Mallesvara and a tank at Gumuduru. At the end of the inscription there are Telugu verses describing probably the same Viriyala family, the early members of which Bhima, his son Erra and a certain Sura perhaps his son are mentioned. Erra is said to have helped Bottu Beta vasudhadhipa in defeating his enemies and establishing him in the Koravi *desa*. Erra's wife, Kamavasani, it is further stated, took the Kakatiya king Beta called also Garuda, who was young to the Pallavaraya and restored the (fortunes of) Kakati. Another chief Sura, whose relationship with the above members of the Viriyala family is not disclosed, is stated to have killed certain *Gadayanayaka* and established at Velupugonda certain Ravva *nripa* whose identity is again a mystery. Kakativallabha Beta's secondary name 'Garuda' mentioned in this record gives us the clue that he is the same Garuda Beta, son of Pimdi Gunda of the genealogy given in the Bayyaram Tank inscription of Kakatiya Mailamamba. He is said to

have been assisted by Viriyala Erra and his wife Kamavasani in securing the kingdom by killing his enemies, which he could not do due to his tender age. Kamavasani took young Beta to the emperor Pallavaraya (or Ballaharaya?), who is named 'Bhaskara-vibhu', the meaning of which is not clear. However, it is clear from the record that Kakatiya Beta, after the death of his father, being young in age was involved in troubles regarding his kingdom. As noticed in the Mangallu grant of the Eastern Chalukyan prince Danarnava, Beta's father Kakatiya Gundyana of the Rashtrakuta origin was deputed to assist the former to rebel against his step-brother Ammaraja-II in 955 A.D. and might have been in possession of a fief in the Koravi region even before that date. Consequent on the extinction of the Rashtrakuta power in 973 A. D. Gundyana might have struggled for independence and even died in that attempt leaving his young son Beta helpless. This must have necessitated Beta to seek the assistance of the Viriyala chief Erra and his wife Kamavasani to introduce him to the new Chalukyan emperor so that he might retain his fief by enrolling himself as a subordinate. The Viriyala chiefs might have been already serving the Chalukyas, which enabled them to guide Kakatiya Beta in his troubles. The Chalukyan emperor referred to her must be Taila-II, the usurper of the Rashtrakuta throne. The inscription is significant in the fact that it records how the Kakatiya chiefs originally loyal to the Rashtrakutas submitted themselves to the Chalukyan power.

Apart from the above mentioned inscriptions there are a few interesting records of Somesvara-III (1126-1138 A.D.). One inscription from Draksharama¹³²

mentions a Telugu Pallava subordinate named Bayyana, in C.V.E.57. Another from Kolimigundla in the Koilkuntla taluk of Kurnool district dated in C.V.E 58, mentions Venkana Chola *maharaju* who governed Homdakallu, Kanne-*nadu* and Renadu from Nandyala.¹³³ One Draksharama record, of C.V.E 60, mentions the Kona chief, Mummadiraja.¹³⁴ An inscription from Gangapur, in the Mahabubnagar district, dated in the 8th year of the reign, mentions prince Tailapadeva.¹³⁵ Another from the same district, mentions Kumara Permadideva as ruling from Ujjali.¹³⁶ An undated epigraph from Kunkanuru in the Nandyala taluk of the Kurnool district, states that a Telugu Chola governed Sanalu 70, a sub-division of Hasavadi 500.¹³⁷ One record from Ubacherla, in the Gooty taluk of the Anantapur district, mentions *mahapradhana Sandhivigrahi Barmadevayya pergade, Dandanayaka Sambhudeva, Mahapradhni and Dandanayaka Kalimayya*.¹³⁸ One epigraph from Pamidi in the Gooty taluk of the Anantapur district, mentions, *Mahamandalesvara Kumara Tailapadeva and his queen, Chandaladevi*.¹³⁹

JAGADEKA MALLA-II (1138 A.D.–1149 A.D.)

Somesvara-III had two sons of whom the name of the elder one is unknown to us. His inscriptions always mention him only by the titles *Permadi* and *Jagadekamalla*. He is to be distinguished from Jagadekamalla-I by the additional title of *Pratapa Chakravarti* given to him. On the whole, his reign was peaceful and prosperous. Somesvara-III was succeeded by his son Jagadekamalla who ruled from 1138 A.D. to 1149 A.D.

Among the few inscriptions of the time of Jagadekamalla-II one from Konakondla, in the Gooty taluk of the Anantapur district, dated in the 2nd year of the reign, mentions the king as *Pratapa Chakravarti* and refers to his feudatory, *Mahamandalesvara* Irungularasa.¹⁴⁰ One record from Donakallu in the same taluk mentions a prince named Tribhuvanamalla Permadiraya.¹⁴¹ An inscription from Eradekera,¹⁴² in the Kalyandurg taluk of the Anantapur district, dated in *Saka* 1060, states that the village was situated in Suliyakuru 70, a subdivision of *Sira nadu* and mentions Ketana vergade, the *mahapradhani* and *Sandhivigrahi* of Irungola Chola *maharaja* who ruled from Govindavadi. An important inscription, from Peddapoturu in the Alur taluk of the Kurnool district, dated in the 5th year of the reign, mentions Dandanayaka, as governing Mandadi-*nadu*, Miriti-*nadu*, Kosagara *nadu*, Galiduru *nadu*, Kollakalagu-*nadu*, Kolihara-*nadu* and Sindavadi-*nadu*.¹⁴³ A record from Devagudi, in the Jammalamadugu taluk of the Kadapa district, dated in the 13th regnal states that Katakadeva *dandanayaka* invaded the country of Kurumari with Madhavarasa, *Mahamandalesvara* Bhima Devarasa's servant fell in battle.¹⁴⁴ One epigraph from Kommeru, in the Madakasira taluk of the Anantapur district, mentions *Mahamandalesvara* Bammideva Chola *maharaja* the governor of Govindavadi.¹⁴⁵

TAILA-III (1149 A.D.–1162 A.D.)

Jagadekamalla-II was succeeded by his brother Taila-III who is described as Tailapa and Nurmadi Taila. He had also the title of *Trailokyamalla*, and was

also called as Chalukya *Chakravarthi*. Very few of his records have come out. Taila-III was not an able ruler and several subordinates like the Hoysalas, the Kakatiyas and the Yadavas who were administering various provinces of the kingdom were only waiting for an opportunity to assert their independence. He ruled up to 1162 A.D., fought the battles continuously with his feudatory chiefs who grew very powerful. Bijjala, the Kalachuri king, who was a powerful minister in the service of Chalukyas of Kalyana now turned hostile and strengthened his position by gaining the support of the other feudatory chiefs. Following this, he defeated Tailapa-III and drove him out of Kalyana. Bijjala occupied the capital city and became the virtual ruler for 12 years from 1162 to 1184 A.D.¹⁴⁶ He assumed independence and acted as sovereign during this period. The Chalukyan kingdom of Kalyana was thus overshadowed and it was practically disappeared during the period. Thus, during the period of Taila-III, the forces of disruption had already manifested themselves.

An inscription from Gollapalli¹⁴⁷ in Jammalamadugu taluk, Kadapa district belongs to the time of Taila who is said to be ruling from Kalyana. As Taila-II, the founder of the Kalyana Chalukya dynasty is not known so far to be ruling from Kalyana which became their capital during the time of Trailokyamal Somesvara-I, it may be understood that this Taila might be Taila-III. It is also interesting to note in this epigraph that besides the usual Kalyana Chalukya title

he bears the title Vishnuvardhana which generally applies to some of the crowned kings of the Vengi Chalukyas.

SOMESVARA-IV (1182 A.D.–1200 A.D.)

Taila-III was succeeded by Somesvara-IV, though Somesvara did not immediately come to the throne after the death of his father. There was an interregnum after the reign of Taila-III, and the earliest record of Somesvara-IV is from 1183 A.D. However ended the Kalachuri dominance and restored the dynasty in 1184 A.D. But he was not so strong to face the strongest opposition of the feudatory chiefs, the Yadavas, the Hoysalas, and the Kakatiyas etc. As a result, the Chalukyas of Kalyana lost their existence in 1189 A.D., when the Yadava king Bhillama won success over the Somesvara-IV, who was driven out. He too had the title of Tribhuvanamalla and also a title Vira Narayana. With Somesvara-IV the Western Chalukya line of Kalyani came to an end. The Gadag inscription of Bhillama enables us to know the story of the final disappearance of the Kalyana Chalukyan Empire.¹⁴⁸ The Hoyasalas and the Kakatiyas who were already asserting their independence completed the process, and with Somesvara-IV, this line of kings came to an end.

The importance of the Kalyana Chalukya Rule

The rule of the Kalyana Chalukya rule is a significant period in the history of the Deccan, more so Andhra-Karnataka. It witnessed serious changes in the political conditions which affected the very character of the political face of the

Deccan and produced far reaching effects on the political and cultural development of the area in times to come.

The first phase of the Kalyana Chalukya rule is marked by the revival of the Chalukya power in the Deccan and its ascendancy till the commencement of the rule of Vikramaditya-VI. With Vikramaditya-VI, the Kalyana Chalukya rule enters into the second phase which is marked by few major wars and much growth. Even this peak period in the Kalyana Chalukya history forestalled the coming events, which shook the very roots of the kingdom. The rise of the Kalachuris in the heart of the kingdom and of the Hoysalas on the southern outskirts, were such significant developments. In the third phase characterized by the Kalachuri usurpation, the indications of the fall of the Kalyana Chalukya kingdom become obvious. Politically, the net result of this usurpation was letting loose the ambitious and the unruly elements leading to the disintegration of the Kalyana Chalukya kingdom. The usurper Bijjala-II and his successors could not establish control over the whole of the Kalyana Chalukya kingdom. On the northern borders the Seunas did not accept their authority. Instead, they even challenged it. The Hoysalas were also in a similar mood, though they had to submit, nominally at least. Another power was now on the rise in the eastern part and that was of the Kakatiyas. These rulers who began as subordinates of the Kalyana Chalukyas now took advantage of this situation and tried to establish an independent kingdom.

Thus the third phase presents the Kalyana Chalukya kingdom as the one with so many cracks to be split into separate pieces not long after. The fourth and the final phase, very short one for that matter, of three to four years saw lasting changes in the political and cultural fields. Broadly they are: (1) Rise of many kingdoms in the area which was held by one authority for centuries; (2) Rise and growth of Telugu and Marathi languages in the area where one language dominated for centuries, and (3) Rise of distinct cultural traits in different regions.

The fourth phase begins with the reestablishment of the Kalyana Chalukya rule by Somesvara-IV in about 1180 A.D. He made a good beginning by overthrowing the Kalachuris. But, the other feudatories had already grown too strong for him. They had enjoyed an almost independent position all through the Kalachuri days, and obviously they were not prepared to accept a new ruler above them. This situation led to constant conflicts between the contemporary powers, finally resulting in the splitting up of the kingdom itself.

The political situation in the kingdom when Somesvara re-established his rule was briefly thus. The region around Kalyana could be easily occupied by him. On the western side, the Kadambas of Hangal and Goa remained faithful. The Silaharas of south and north Konkan were in two minds. But, his situation in other directions was more serious in the northern region; it was Seuna Bhillama-V who was holding ground. His predecessors were the loyal feudatories of the Rashtrakutas and the Kalyana Chalukyas as well. In fact, Seuna Chandra and

Airamma of this family considerably helped Vikramaditya in gaining the throne for himself. But now the situation was changed by this time. Seuna Bhillama had already made elaborate plans to usurp the Kalyana itself. He had been working towards this end from the time of the Kalachuris themselves. He came to power in about 1173 A.D. Obviously he envisaged that the Kalachuri king would not be powerful enough to withstand the attacks. He started on an expedition and obtained number of victories the account of which is summarized both by Hemadri and Jalhana. His first target was Srivardhana, a hill fort near Poona. He then proceeded towards Pratyandaka, modern Parenda in the Osmanabad district. This fort also he captured. He was now near Mangalavedhe, one of the important headquarters of the Kalachuris. Here he came into clash with Bijjala-III, the grandson of Bijjala-II. He was obviously no match for him. He was now very near Kalyana which was under Kalachuri Mailugi. A battle was obviously fought, but Bhillama does not appear to have made much headway. But at least he contributed to the weakening of Kalachuris, and thus indirectly made the task of Somesvara easier.

But he had to wait for some time to achieve his goal. In the mean time, Somesvara succeeded in obtaining the throne of Kalyana for himself. Bhillama had gone too far to accept the authority of his family overlords, the Kalyana Chalukyas. He decided to try his strength by challenging Somesvara. Sources indicate that in the initial stages he was placated by the Chalukya army on the banks of the river Manjira a tributary of Godavari. But he continued his efforts

and the circumstances also proved to be favourable to him. Somesvara was being heckled from other directions as well. The Kakatiya king of the east was pressing forth to carve out a kingdom of his own and without much difficulty occupied a considerable area in the region. Hoysala Ballala-II was not slow in exploiting the situation to his advantage. He also rebelled against that ruling power and marched towards the north. It became difficult for Somesvara to cope up with the situation. Ultimately he returned to Banavasi to take shelter under the Kadambas. Bhillama worked fast to take possession of the capital. This change would ordinarily mean a change in the ruling dynasty, other things almost remaining the same, just as it had happened on earlier occasions. But this time, the event took a different turn. In the south, Hoysala Ballala-II was watching the situation with interest. He could not rise against Somesvara as Bhillama did. But he was quite alert. Noticing the occupation of Kalyana he rushed forth towards the north. Bhillama was pre-occupied in consolidating his strength in the capital. Ballala crossed the Tungabhadra, traversed through Purigere-300 and reached the heart of Belvola-300. He entrenched his camp at Lakkundi and made it his northern base. Bhillama learnt of the progress of his southern adversary and moved swiftly towards the south. But he was stopped at the outskirts of Belvola. The famous battle that was fought by the two rivals in about 1290 A.D. near Sortur has been graphically described in inscriptions as well as in *Vyvaharaganita* of Rajaditya. Ballala obtained a resounding victory and Bhillama could not put his step in Belvola. Events that followed show that the grandson of Bhillama, Singhana -II

forced Ballala to vacate Lakkundi and pushed him down the Tungabhadra, below which Ballala established an independent Hoysala kingdom.

The chief who took best advantage of this situation was the Kakatiya on the eastern side. When Bhillama and Somesvara and Bhillama and Ballala were engaged in fighting with each other, Kakatiya Rudradeva quietly assumed independence and extended his sway on the western side, covering Anantapur and Kurnool districts. Bhillama's successor Jaitugi did fight against his Kakatiya contemporary but the Kakatiya kingdom had already come to stay and it could not be shaken.

This was the most significant development in the political situation of the Deccan. From the days of Pulakesi-II down to the last phase of the Chalukyas, the whole of the Deccan had been under one rule, in spite of the changes in the ruling dynasties. The Vengi principality which had been carved out as a province for Kubja Vishnuvardhana did try to become an independent state even during the time of the Rashtrakutas. But it had always to depend upon this or that power, for survival or even, it always became a victim of onslaughts of this or that power. It is only with the Kakatiyas that the Andhra region emerged as a distinct political entity. Thus the Deccan saw now, the rise of three political units, the Kakatiya kingdom in the eastern part, the Seuna kingdom to the north of Tungabhadra and that of the Hoysalas, south of that river. The system of administration continued to be practically the same in all these kingdoms because of the fact that all of them

were under one rule earlier and followed one tradition. It is only in course of time that these different units came under different influences and developed their own traits.

Another important feature of this phase is the growth of different languages in this region. Till now, it was Kannada which was dominant in the whole of the Deccan, as can be seen from the large number of inscriptions found between the traditional boundaries of the Godavari and the Kaveri.

So far as Karnataka and Andhra are concerned, this period laid down the foundation of certain peculiar developments. Separated as they stood, because of political reasons, they in course of time developed their affiliation with their northern and southern neighbours respectively which influenced their way of life, customs, traditions and manners, including food habits and dress. As time passed, the gap widened and the Kannada and Andhra people above and below the Tungabhadra were almost unconnected with each other. The only link of course is the language. Thus the last phase of the Kalyana Chalukya rule brought in such changes in the political and cultural life of Andhra that they altered the very face of Andhra as a political unit and made permanent impact on the life of the people as a whole.

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138. *M.Rama Rao. Op. Cit. Anantapur. No.140.*
139. *Ibid. Anantapur. No.123.*
140. *Ibid. Anantapur. No.99.*
141. *Ibid. Anantapur. No.67.*
142. *Ibid. Anantapur. No.249.*
143. *S-II. IX. No.241.*
144. *M.Rama Rao. Op. Cit. Cuddapah. No.144.*
145. *MER 8 of 1917.*
146. *B.R.Gopal. Op. Cit. pp.357-362.*
147. *M.Rama Rao. Op. Cit. Cuddapah. No.241.*
148. *Epi. Ind. Vol.-III. PP.217 FF.; Shrinivasa Ritti, The Seunas (The Yadavas of Devagiri), Dharwar, 1973, pp.69-73.*



Chapter – III

Polity and Administrative System

The whole South India, in 10th to 12th centuries A.D. had been divided into large divisions like Kuntala, Andhra, Chola, Chera and Pandya, each of them which preserved and developed its own culture and administration. Of these, the extent of the Kalyana Chalukya Empire certainly substantiates this demarcation of the boundary. Besides the present boundaries of Karnataka, the Kalyana Chalukya Empire extended over districts of Andhra Pradesh and Maharashtra states. Evidences are present for the rulers of this family in the Anantapur,¹ Kurnool,² Mahaboobnagar,³ Medak,⁴ Nizamabad,⁵ Karimnagar,⁶ Warangal⁷ and Nalgonda⁸ districts which region formed a part of the empire. Some of the records are also found in Kadapa, ⁹ Nellore, ¹⁰ Guntur¹¹ and Godavari districts.¹² But they are quite a few and were set up during the periods of conquest of temporary occupation in the reign periods of Somesvara-I, Vikramaditya-VI and Somesvara-III.

For holding together such a vast empire and maintaining peace and security, huge administrative machinery was very essential. The king who was at the top of the administrative machinery ruled the kingdom. The nature of government was monarchical. The king was identified with the State. All powers vested in him and all others in the administrative hierarchy held office at his pleasure.

The Chalukyas of Kalyana were the decedents of the Chalukyas of Badami and they naturally claimed some sort of hereditary right over the country ruled by

their predecessors. They continued to have the peacock on their banner, and the boar on their seals. Like the primeval Boar that raised the earth sunk in waters, to the ground and sustained it, these rulers took upon themselves the task of protecting the earth, viz., the kingdom they ruled over. This idea is repeated, in verse, in the very beginning of a number of their records. Hence, they took special appellations like *samastabhuvanasraya* (asylum of the whole world) and *prithvivallabha* (lord of the earth) *sarvalokasraya*, Vishnuvardhana and Vijayaditya were titles rarely used by the Chalukyas of Kalyana, but more commonly attributed to their kinsmen, the Chalukyas of Vengi. Prof. Nilakanta Sastri refers to “the punning epithet applied to the bow of Irvabedanga *Satyasraya* in the Kauthem plates, *saravavarnadharana dhanuh* the bow which supports all classes without distinction, also the bow which bears all colours like the bow of Indra, the king of the Gods, the rainbow”.¹³ As protectors, *dushta sikshana* and *sishta rakshana* punishing the wicked and protecting the good i.e. maintaining law and order was their responsibility and the foremost duty.

Monarchy

The government was monarchical, the king being the supreme authority over his kingdom. It was also hereditary. Power passed generally from the father to the eldest son, and the law of primogeniture was operative. During Ancient and Medieval period kings normally adhered to this practice. Satyasraya, Somesvara-I,

Somesvara-III and Jagadekamalla-II succeeded their fathers respectively, they being the eldest sons. But, from what has been narrated by Bilhana. It would appear that a choice was made by the ruling king in deciding his successor, competence and worthiness, in addition to seniority, being the criteria in selection. His father in preference to the elder son Bhuvanaikamalla Somesvara-II selected Vikramaditya-VI. It is possible that Bilhana makes this a ruse to extol his patron, for, he says that the prince, however, politely, yet firmly, declined the offer. Even granting that this event was an invention of the poet that such a possibility existed has to be accepted.

If the ruling king did not have male issue to succeed him, the throne passed on to the living brothers in the order of seniority that was what happened in the case of Vikramaditya-V, Ayyana and Jayasimha. If *Ayyana vamsacharitikavyam* can be relied upon, Ayyana's would be a case of abdication of the throne in favour of his younger brother. Taila-III succeeded his brother Jagadekamalla-II who had no issue. Vikramaditya-VI on the other hand, rebelled against his elder brother. Reason for justification of the act apart, this was a step rather unusual, for, earlier he had himself accepted the law of primogeniture which gave a right to the elder to crown himself.

The coronation ceremony was performed with grandeur. Nilakanta Sastri has said that Kisuvolal (i.e., Pattadakal in Bijapur district) continued to be the

place where the *abhisheka* of the kings took place.¹⁴ This is, however, doubtful, at least so far as the later rulers of the family, from Somesvara-I, are concerned. Somesvara-II was probably in the capital at Kalyana when his father expired. This place was rather far away from Kisuvolal. Further, Kisuvolal had gained prominence under the Chalukyas of Badami, whose capital, Badami was close by.

Yuvaraja

Long before the coronation the king designate, heir-apparent, was holding the office of Yuvaraja. Generally the prince is found administering the two divisions, Belvola 300 and Puligere-300, more popularly designated as Eradarunuru. This was obviously due to the fact that it was situated almost in the center of the kingdom. A necklace appears to have been worn by the heir-apparent, as a symbol of the high office he held. As said above that Chola Virarajendra, in course of his third encounter against the Chalukyas, is said to have burnt Kampili before Somesvara-II could untie his *kanthika*. Here is an evidence to indicate that as heir-apparent Somesvara-II was wearing the symbolic necklace which he had to remove before his coronation, soon after the death of Somesvara-I. Normally this office of Yuvaraja was held by the heir-apparent. In the case of Jayasimha, the younger brother of Vikramaditya-VI was described as Yuvaraja. He was in charge of the administration of several important divisions till the moment of his revolt against the elder brother. Bhulokamalla Somesvara-III

was quite old at the time of his father's death. Naturally he would have been of grown up age when Jayasimha was Yuvaraja. It is not possible to say why he was not designated Yuvaraja. It is likely that his disinterest in the political affairs of the kingdom vis-à-vis, the shrewdness and capabilities of Jayasimha might have weighed greatly in favour of the latter's selection as Yuvaraja. Obviously, here is an instance of legal claim being brushed aside in favour of competence.

It has been said that in the absence of qualified prince of the royal family, some trusted official was temporarily elevated to that place.¹⁵ The instance in point appears to be that of Sobhanarasa who is said to have been governing Belvola-300 and Purigere-300 with the status of Yuvaraja.¹⁶ The reference cited by Prof. Sastri however, is wrong. It refers to Singanadevarasa mentioned in the next sentence by Prof. Sastri. Sobhanarasa was a subordinate of Satyasraya and his date occurs at least two decades earlier. It is true that this officer was holding charge of the two provinces in 1002 A.D. as also in 1005 A.D. But he is not said to be holding them with the status of a Yuvaraja.

The training of the princes was quite an important aspect. The best way of imparting such training was to associate the princes both in times of peace and war, in administration and warfare. Ranna, the author of *Gadayuddha* refers to prince Irvabedanga, assisting his father in the latter's conquests. The Chikkerur inscription of 995 A.D. refers to this prince described as Mahamandalesvara and

bearing the title Ahavamalla, proceeding against the Paramara in the north, after establishing peace in the south.¹⁷

Likewise, Jayasimha-II described as ruling the country in 1010 A.D. although Vikramaditya-V was still actually ruling. Jayasimha was assisting even his uncle Satyasraya in the administration of the country as early as in 1007-08 A.D. So far as the two brothers, Vikramaditya-V and Jayasimha-II are concerned, it would appear that it was an instance of joint rule. It is well known that Vikramaditya-VI played a prominent part during the reign period of his father Somesvara-I. Interestingly he did not hold the office of Yuvaraja which was the right of his elder brother, although he figures more prominently in the contemporary records. He received training in matters of administration and warfare for quite a long period.

Administration

The ministers reciprocated by offering prayers for the prosperity of their rulers. Thus, on the occasion of a solar eclipse, *Dandanayaka* Lakshmarasa made a gift of rent free land to god Kesavadeva Mandayagudi for worship and sacrifices, at Chalukya Bhimavaram in Vengi-*nadu* for the wealth, strength, long life, health, prosperity and power of the emperor.¹⁸

The king tested the ministers before appointing them. The Yewur inscription¹⁹ of 1077 A.D. says that, Koppadeva, father of *Dandanayaka*

Ravideva, earned the approbation of King Jayasimha-II by the unique manner in which he showed his uprightness under test before he was appointed as an officer in the treasury. It was enjoined by Hindu political writers that the king, before taking them into service must test the virtue officials in the fire of temptation and this inscription supplies us with an actual instance. The king did not merely stop at this. He continuously observed them through his spies.

The Secretariat and the Departments

The Secretariat of the Chalukyas was under a minister who was called the Head of the Seventy two Departments (*Bhattaraniyogidhipati*). Some of the references to this office are as follows, in an inscription²⁰ dated 1058 A.D. *Dandanayaka* Madhusudana is said to have held this office and further he is described as a very *Yaugandharayana* in the efficient employment of these seventy two services. In another inscription²¹ of 1168 A.D. *Dandanayaka* Bolikeya Kesimayya is described as *Sanadibhattaraniyogadhishtayaka*.

This *Bhattaraniyogadhishtayaka* was very likely to have been the officer in charge of co-ordinating the work of the various departments of the government, something like the Chief Secretary to the Government in modern times. Since the time of Manu the conventional number of departments in government is seventy-two. Curiously enough the *Manasollasa*²² gives a list of sixty six departments. While the *Manasollasa* gives a list of 66 departments the conventional figure since

the time of Manu is 72. In actual practice, the number of departments seems to have depended upon the size of the kingdom. A large empire like that of Chalukyas may really have had seventy two departments. Out of these 72 departments only a few of them are described in some detail in inscriptions. The organisation of some departments like Military, Finance, Religion and Records will be described.

Military Organisation

In the Manasollasa,²³ six kinds of troops, viz., *maula* (hereditary), *bhrtya* (hired troops), *sreni* (guild troops), *mitra* (troops of an ally or friendly power or feudatory), *amitra* (troops that once belonged to the enemy) and *atavika* (wild tribes as troops) are described. The epigraphs of this period while describing the victories resulting in the surrender of war materials refer to elephants, infantry and cavalry.²⁴ But there is no reference to chariots. It may be noted here that although we do not hear of the chariots in the Chalukya epigraphs there is a reference to the officer of the chariots (*Rathadhikari*) in the Manasollasa as noticed above. Hence, it is rather difficult to say whether the Chalukya army contained the usual four divisions. But it definitely contained the three divisions, viz., elephants, horses and foot soldiers.²⁵

There was a Commander-in-Chief (*Mahasenadhipati*), who was probably in charge of the overall control of the army. Inscriptions contain references to the

existence of another important officer - *Senadhipati* or *Senapati*.²⁶ It could be that *Mahasenadhipati* and *Senadhipati* were identical or more probably the latter might be the leader of a section of the army. There are references to other officers like *Karituragapattasahani* and *Aneya Sahani*.²⁷ They were, in charge of elephants and horses respectively. Each corps of the army had its own commander. References are made to the commander of the elephant corps and cavalry corps.²⁸ The recruitment to the army was open to all the classes and it was not confined to any class or classes in particular. A description of the Deccani army which occurs in the account of a military review given by Somadeva Suri in his work *Yasastilaka* is interesting.²⁹

The hero stones from Alampur, Panagal, and Nalgonda, all belonging to the 12th century A.D.³⁰ depict the arms and weapons used by the soldiers in battle. The foot soldiers protected their bodies with steel armour covering the arms and descending well below the knees. All the infantry carried their broad sword as their chief weapon. These swords were rather long, sometimes straight and sometimes slightly curved. They are also seen carrying round shields which had rings inside to be fixed on the forearm. In addition, they are found equipped with either spear or cross-bow and arrows. It can be seen that the horses were not only provided with saddle but their vulnerable parts like the neck, the loins and the knees were also covered by coats of mail. The elephants carried the howdah. The

military band consisted of the kettle-drum, the battle-horns and the conches. The kettle-drum was sounded when the army was marching.³¹

The soldier's ideal was a lofty one. It was to win or to die; to flee from the battlefield was to incur indelible infamy. The soldier who died in the frontal fight was ranked with a *Yogi* and he had a glorious entry into heaven through the disk of the sun.³²

Forts: Forts played a dominant part in the defense of the realm. The *Manasollasa* speaks of nine kinds of forts, viz., water fort (*jala durga*), hill fort (*giri durga*), stone fort (*pashana durga*) brick fort (*ishtika durga*), mud fort (*mriddika durga*), forest fort (*vana durga*), desert fort (*maru durga*), wooden fort (*daru durga*) and men fort (*Nara durga*). Of the nine kinds of forts mentioned three types are referred to in the Kalkere inscription of Vikramaditya VI which describes vividly the valorous activities of *Dandanayaka* Govindarasa. It also says that this general could easily scale over the forts which even the king considered to be impregnable forts whether they are water-fort (*jala durga*), hill-fort (*giri durga*) or forest-fort (*vana durga*).³³

Further, the *Manasollasa*³⁴ prescribes that forts should possess plenty of arms, food-grains, drugs and other materials, wealth, horses, elephants, beasts of burden, machines, water and fodder. Besides, the services of the Brahmanas and artisans were to be made available there. The inscriptions in the Gutti fort³⁵ speak

not only of the equipment necessary for the defense of a fort but also give many more details about its administration.

The Revenue

The Manasollasa says that the king's treasury should be always filled with gold, silver, jewels, ornaments and costly clothes and that pure gold in the form of bars, *nishkas* (coins) or ornaments should be held in reserve in the royal treasury. Various taxes collected in the territory constituted the principal revenue to it. A study of the inscriptions of this period shows that a large number of taxes and dues were levied and collected. However, it may be noted here that the actual import of many of these revenue terms referred to in the records is not clear and hence some suggestions have been made about their actual meaning.

The various taxes collected in the kingdom may be broadly grouped into royal dues and local cess. The royal dues include the agricultural taxes, commercial taxes and judicial fines.

Revenue Officers

The administration of these innumerable taxes and tolls required the services of a large number of officials. The Chalukyas took great pains in selecting revenue officials. For instance, in an inscription³⁶ dated 1068 A.D. *Mahamandalesvara* Lakshmarasa is described as a strict revenue servant.

Ministers were charged with the duties of overall administration of these taxes and tolls. Thus, in 1112 A.D.³⁷ during the reign of Vikramaditya VI *Mahasamantadhipati* Anantapalayya was in charge of the collection of *Vaddaravula* tax of the entire Seven-and-a-Half country. He had *Mahapradhana* Dandanayaka Aliya Madirajarasa as his subordinate who was in charge of the *Vaddaravula* of Banavasi 12,000, Halasige 12,000; and Nolambavadi 32,000. *Dandanayaka* Payimarasa was a subordinate of *Dandanayaka* Aliya Madirajarasa. The former held the charge of the *Vaddaravula* tax of Nolambavadi 32,000 division. In another inscription of 1102 A.D.,³⁸ *Dandanayaka* Bhivanayya is said to have had among other duties the control of *achchupannaya* of the entire seven-and-a-half land country. *Mahapradhana* Bhogabhattaya is found in a record³⁹ dated 1127 A.D. to be in charge of the administration of the *Vaddaravula sumka* of the whole country and had under him a number of officers.

At the imperial court, there was the Chief Accounts Officer called *Srikaranadhishtayaka*. There were other dignitaries to assist him in the accounts department.⁴⁰ Inscriptions indicate that there were accountants for different taxes and levies.

Exemptions

Exemptions or *pariharas* were indicated when gifts of land or village were made. Thus, for Instance, an inscription⁴¹ of Somesvara-II dated 1074 A.D. states

that *Mahasamanta* Jayakesiyarasa, the *Rashtrakutaka* of Purigere 300 visited the Permadi *basadi* at Purigere and made it into a *pura* (city) and exempted it from paying *kirudere*, comprising taxes like *manevana*, *piriyaravana*, *dhanabala* and others due to the *manneya*.

That the Chalukyas like other Indian kings of their time spent on the palace and general administration, the army and on public works is very apparent. But since the records do not give any indication about the proportion of these expenses to the total revenue, it is not possible to write anything more on this aspect.

The Treasury

Inscriptions of this period throw considerable light on the administration of the treasury. The monarch appointed the Officer of the Royal Treasury, (*Bhandaragarana*)⁴² who seems to have exercised control over the entire financial administration in the kingdom. It appears that branches of the treasury were operating in different parts of the territory. In an epigraph⁴³ dated 1065 A.D. *Mahapradhana* Rupabhattacharya is described as the Treasurer of Bedargupe (Bedargupe *Bhandari*). There was also a *Dandanayaka* who was in charge of the fiscal reserves (*tadeya dandanayaka*) in the kingdom.

Administration of Religious Matters

As said earlier, the king evinced keen interest in promoting the proper practice of religion. For this purpose, he appointed the Superintendent of Religion

(*Dharmadhikari*) of the rank of a Minister (*Mahapradhana*) who looked after the administration of grants and gifts and utilised the material resources (*samasta sampada*) for erecting halls of instruction at several places where discourses were held on *Vedas*, *Sastras* and the lore of the Sun and the Moon.⁴⁴

Office of Records

Many epigraphs of this period tell us that kings, ministers and other officials issued many charters. Hence, there was the need for the proper maintenance of such records. At the imperial court of the Chalukyas there was a *Sasanadhikari* (officer of records) who was responsible for the proper maintenance of records. He had a large number of subordinates to assist him as stated in a record dated 1024 A.D. which refers to Maipayya, ascribe attached to *sasanadhikari Mahaprachanda Dandanayaka Prolarya* (Officer in charge of Royal Orders). When such grants were made, it was necessarily brought to the notice of the concerned officials. Thus, for instance, in 1077 A.D. Vikramaditya VI, on the petition of Raviyanabhatta, made a gift of land to *Svayambhusiva* temple with the approval (*sammatadi*) of *rashtrapati*, *vishyapati*, *gramakutaka*, *ayuktaka*, *niyuktaka*, *adhikarika* and *mahattara*.⁴⁵

The Administration of Justice

Contemporary literary works, particularly the *Manasollasa*, throws much light on the administration of justice. It may be noted as follows. The

qualifications of a judge are set out in the Manasollasa.⁴⁶ The judge should have conquered all passions and be generous and courageous and well-versed in smritis and sastras. It styles a judge as *Dharmadhikarin*. When owing to the presence of other weighty business or ill-health, the king cannot attend to the work of administering justice the *Dharmadhikarin* or the chief judge should decide the disputes.

The chief judge who was known as *Dharmadhikarin* and *Sabhapati* was to be preferably a learned Brahmana. The Manasollasa prescribes that, if a learned Brahmana cannot be had for the post of *Sabhapati*, then a Kshatriya or Vaisya who works for the promotion of the welfare of the people may be appointed; but the king should never appoint a *Sudra* as a judge. It is *uttama* if a Brahmana is the *Sabhapati*; it is *madhyama* if a Kshatriya is the *Sabhapati* and *adhama* if a Vaisya is the *Sabhapati*. Further, the author, Somadeva,⁴⁷ says that the king should have three or five or seven jurors (*Sabhyas*) to associate with the *Sabhapati* in the disposal of suits. They should be learned in the *Vedas* and the *Dharmasastras* and be truthful. Thus, the *Sabhapati* (chief judge) with the *sabhyas* constituted the court. There were also Brahmanas who were members in this court. The distinction is that the *sabhyas* were appointed by the king while Brahmanas who were high born, pure in character, rich with experience and not jealous could attend and function as members of the court.

The Court Procedure

The transaction of the business has four stages from the king's or judge's point of view-first receiving information from a person, then finding out under what section of law (*vyavaharapada*) the information falls, then consideration of the pleadings of the parties and the evidence by them and lastly the decision. Manasollasa enumerates twenty *vyavaharapadas* (complaints lodged before the king). Crimes and wrongs entailed punishments and also religious sanction (*prayaschitta*). Fines were imposed upon the criminals. These were the salient features of the Central Government under the Chalukyas of Kalyana.⁴⁸

CENTRAL ADMINISTRATION

The rule of the king was fully personal. He took all decisions alone. But before doing that he consulted a number of his high-ranking officers who are described as *mantri* or *amatya*. Was there a council of ministers? How it was constituted and how large was it, are questions that can't yield clear answers. There are no doubt evidences to show that such a council existed. But no evidences are there to indicate that such councils were constituted by every king and at all times. The Sudi⁷ inscription of Somesvara-I gives a vague idea of a council of ministers. But even here the available information is inadequate to come to any clear conclusion. The record refers to a *maneverggade*, two *tantrapalas*, *pradhana*, *adapa*, *tantrada senabova* and interestingly, the Aliya i.e.

the son-in-law of the king. The place of *Maneverggade*, the steward of the household, and the *Adapa* the betel bearer or a steward, is not clear. There were a number of officers under the king who were described as *mahapradhana* or *dandanayaka*, terms translated as Prime Minister and Commander of the army. What was the position of such ministers? It would appear that there was no hierarchy of such officers. Clearly these officers held the offices on personal ability at the pleasure of the king. There was no fixed number of ministers who formed the council. Further, these ministers did not always stay in the capital to be readily available for consultations. Most of them were in charge of administration of different provinces, as seen in the chapters above.

It would thus become clear that although there was Council of Ministers, it consisted of such of those officers who were close to the king and near at hand for consultation. Some of them might be his confidants. As stated above, Somesvara-II declared that after Vikramaditya and Jayasimha, Lakshamarasa was the most intimate of his officers, and that all others were only junior to him. The ministers also do not appear to have held any fixed portfolios. Several instances of one individual holding several offices, judged from the point of destinations and titles held by him. Anantapala-dandanayaka, for example, was the *mahapradhana*, a commander of the army, steward of the household but also a *Banasaverggade* i.e. the steward of the royal kitchen. It is likely that he rose from a humble position of

a *banasaverggade*, to that of the *mahapradhana*. Otherwise, it would be difficult to assume that he held all these offices simultaneously.

It appears that most of these officers held charge of certain departments of administration. Military service was a necessary requisite, a reason why most of these officers were dandanayaka also. Mention may be made of the *sandhivigrahi* or *herilala kannada sandhivigrahi*, officer who was in charge of the department of peace and war analogous to the modern-day department of external affairs. The *anthonradhyaksha* appears to have been in charge of the management of the royal palace. *Tantrapala* is described as the secretary, of the council who also wrote down its proceedings.⁴⁹ But this interpretation does not seem to be satisfactory. If the *tantrapala* wrote down the proceedings and acted as the secretary, what were the duties of yet another officer, *tantrada senabova*. *Tantra* means either an army or government, according to Dr. Mahalingam,⁵⁰ but the term is explained as 'Home affairs' by Dr. Mirashi.⁵¹ It is interpreted as chief of the army by Sri Subrahmaniam.⁵² Another official designation that figures in contemporary records is *tantradhyaksha*. It may stand to mean the *adhyaksha* or Superintendent of administration and would be synonym of *tantrapala*. The *senabova* was the clerk (or accountant) in the office of the *tantrapala kadita verggade* was the officer in charge of the documents. Often times, as Prof. Sastri puts it, this officer was more or less in constant attendance on the emperor when he was engaged in

public business and made notes of his oral orders to put them, later into proper shape for further action.⁵³ *Karana* is again a synonym for *Senabova*. The Lekhapadthati⁵⁴ lists *Karanas* wherein this term is taken to mean in a general way a department. *Bhandari* was the treasurer in charge of the royal treasury. As already stated that *dandanayaka* Chattapayya is referred to as *manika bhandariga* under Vikramaditya-VI. He appears to have been therefore, a treasurer of precious stones. *Maneverggade* was the chief officer (*heggade*) in charge of the household affairs. It can be surmise that he was the officer in charge of the royal palace. Some feudatory chiefs also had such officers under them. It is possible that the king reposed great confidence in him. Yet another officer who also enjoyed the confidence of the king was *adapa* (orhad). Literally this term would mean the bearer of the betel-bag. Such officers are found in greater numbers at a later period when the Kakatiyas, Hoyasalas and the Vijayanagara rulers were in power.⁵⁵ This officer, from the nature of his duty, appears to have been attending upon the king more frequently than others and was naturally in a position to overhear discussions, consultations and the like obviously; such an officer had to be in greater confidence of the king.

PROVINCIAL AND LOCAL ADMINISTRATION

The kingdom was divided in to several provinces. It has been a special feature of this region of the south that these administrative divisions in almost all

cases came to be attached with a numerical figure, especially from the 9th to 13th centuries when Karnataka Andhra were under the hegemony of the Rashtrakut and the Chalukyas of Kalyana. It continued to be so in the region ruled by the Seunas while the practice appears to have been not very popular during the Hoysala rule in south Karnataka. Several interpretations have been offered regarding the significance of these figures. It has now been generally accepted that the divisions with smaller figures connected with it were the areas with many villages (*badas*) included therein. Dr. Ritti has shown how Kukkanur described as the head quarters of Kukkanur-30 comprising 30 villages (*trimsadgramadhipati*) and the Kolanur inscription enumerates all the 30 villages included in Kolanur-30 division.⁵⁶ Similarly he has shown that Belvola-300 means 300 villages included in Belvola division.⁵⁷ However, such numbers like 96,000 of Gangavadi and 32,000 of Nolambavadi cannot be properly explained.

These divisions included in the kingdom were administered through provincial governors directly or through feudatory chieftains, indirectly. They are referred to in inscriptions as *Mandalesvaras* or *Mahamandalesvaras*. Generally these divisions are referred to as *nadu*, *vishaya* or *kampana*. The term *Rashtra* is rarely found in the period under study. From the epigraphic evidences it may probably be said that *kampana* was a smaller division, being a part of *nadu* or *vishaya*. *Thana* or *Thane* is taken to be a territorial division.⁵⁸ B

it was something like a cantonment where a contingent of an army was placed or it was a military camp and a camping place for the king or the officers on tour.

Designations like *rashtrapati*, *vishayapati*, *gramakutaka*, *ayuktaka* and the like figure in copperplate charters, which are few and far between so far as the Chalukyas of Kalyana are concerned. The provinces were administered by *Mahamandalesvaras* who, as seen above, also acted as counselors of the king. These *Mahamandalesvaras* or *Mandalesvaras* were in charge of the general administration of the province under their control. But, since they had quite often to participate in the battles on behalf of the king, they had to delegate the powers to the officials immediately below in the hierarchy. These officials wielded great powers although all their decisions and actions implied royal sanction. They were assisted by officials, like the customs officers (*sunka vergadde*) the *karana*, *srikarananadaprabhu*, *nadasenabova*, *nadagavunda*, *sarvadhyaksha*, etc.

The following are the Administrative divisions of the Chalukyas of Kalyana known from the inscriptions found in Andhra Pradesh.

Adavani-500, Aleru-40 *Kampana*, Ane-marga-70, Anmakonda-7,000, Anmanballe-11, Ayije-300, Ayyanavadi-300, Bagi-12, Belvala-nadu. Enmadale-6,000, Eruva-vishaya, Garuje-70, Gudikallu-24, Hambulige-30, Kadipalu-70, Kalvachedu-40 *Kampana*, Kandukuru-24, Kanduru-1,000/1100, Kaniyakal-300,

Kanne-300, Kandravdi-1000, Kasavulu-70, Kavutalu-12, Kodada-12, Kodiyana-
nadu, Kogali-*nadu* Kollipaka-7,000, Kondapalli-300, Kosavala-1,25,000, Kudala-
12, Kudiya/Kudiyana-40, Kulakuliya-13, Lombulike-70, Manchalu-35,
Mottavadi-*nadu*, Mulki-300, Naravadi-500 or Nalavadi-*nadu*, Nolambavadi-
32,000, Panugal-500, Pedekal-800/5,000, Pulgunuru-70, Pullanuru-70, Rodda-
300, Sabbi-1000, Sarimale-12, Saulu-70, Sindavadi-1000, Sire-*nadu*, Suliyanuru-
70, Tumbula-30, Vaddavana-500, Velpugonda-24, Vengi-14,000, Yettapi-90.

Adavani-500: It is possible that the earlier name of this division was Hadavana, a corrupt form of Sadavani or Sadavahani. A record of the Kalyana Chalukya king Vikramaditya VI, dated 1106 A.D., refers to Adavani-500.⁵⁹ Besides being itself a major subdivision of Sindavadi-1000; it had further been divided into several small units, namely, Tumbula-30, Manchalu-36 and Garuje-70. The headquarters of this division Adavani is the same Adoni town and the division corresponds to the taluk of Adoni in Kurnool district. Ramachandra Murthy in his 'Study of the Telugu Place-Names' opines that this division owes its name to the dynasty known as the Yadavas of Devagiri.⁶⁰ According to him, Yadava+Avani =Adavani. But the Yadavas in question could flourish only in the twelfth century onwards, and since the inscription in which Adavani-500 is referred to is of 1106 A.D., it is too early to give the dynastic name of the Yadavas to the place. That by the time of the inscription Adavani must have been a well-known place is evident from its

being made the headquarters of the division. Hence, the opinion of Ramachandra Murthy is historically unsound.

Aleru-40 *Kampana*: An inscription at the time of the Kalyana Chalukya king Jayasimha-II Jagadekamalla, dated 1034 A.D. from Saidapur, Bhongir taluk, refers to this *kampana*. Two constituent villages of this unit were Muppanapalli and Goshthipadu which are identified with Muppanapalli and Gottipadu in Bhongir taluk, Nalgonda district.⁶¹ The region was probably situated on the banks of the river Aleru near Kollipaka.

Ane-*Marga*: An inscription⁶² at the time of the Kalyana Chalukya king Jayasimha-II, dated 1032 A.D., refers to this unit and included in it the village of Gadicheruvu which has been identified with Gadicherla in Bhongir taluk, Nalgonda district. Probably this unit was a subdivision of Kollapaka-7,000 to which the region of Bhongir taluk at that time belonged.

Anmakonda-7,000: Anmakonda is identified with Hanumakonda, the seat of the early Kakatiyas. Before the advent of the Kakatiyas it was an important division of the Chalukyas of Kalyana. An inscription of Satyasraya Irivebedanga, dated 1007 A.D., refers to this division and gives the name of one of its constituent villages called Ayyanavolalu.⁶³ Kadipalu-70 was a subdivision of Anmakonda-

7,000. The division may be identified with the region between the towns of Warangal and Karimnagar.

Anmanballe-11: An inscription⁶⁴ of Taila-II, the first king of the Kalyana Chalukyas, in the year 991 A.D., refers to Anamanballe-11. It was a part of Yattapi-90 which itself belonged to Vaddavana-500 in Kandur-*nadu*. This chain of hierarchical administrative divisions indicates that the *nadu* was the large division in which the subdivisions were known according to the strength of the *gramas*. Since the above referred inscription, belonging to the first king of the Kalyana Chalukya line, reveals a well knitted administrative system, it may be inferred that these divisions were already at work in the previous regime under the Rashtrakutas who had a well organized administrative set up which the successors, the Kalyana Chalukyas, inherited. Since Anmanballe-11 was a subdivision of Yattapi-90, and Yattapi itself has been identified with Yetam in Kolhapur taluk, this unit is to be located in Kolhapur taluk, Mahaboobnagar district.

Aije/Ayije-300 or Aija/Ayije-Nadu: Two records of the Kalyana Chalukya king Somesvara-II, one from Siddhesvaram⁶⁵ in Nandikotkur taluk, and the other from Alampur⁶⁶ refer to Ayije-300. No constituent village is mentioned. Another record of the same king refers to Pariyalatirtha belonging to this division.⁶⁷ A little later, the inscriptions of Vikramaditya-VI style this division variously as

Ayaje-300, Ayje-300 and Ayije-*nadu*.⁶⁸ Some of its constituent villages mention in these inscriptions are Baruveli, Gudiyuru, Kadaburu, Madduru, Polasanuru and Undaveli. After the downfall of the Kalyana Chalukyas the Kakatiyas held sway over the same region. The Srisailam Temple pillar inscription at the time of the last Kakatiya king Prataparudra dated 1313 A.D., mentions Aija-*nadu* or Ayij *nandu*⁶⁹ along with two of its villages, viz., Karapaka and Kudamkaluru. The headquarters is identified with Ayije in Gadwal taluk. The division corresponds to some parts of Alampur and Gadwal taluks of Mahaboobnagar district.

Ayyanavadi-300: An inscription from Pulakurti, Rayadurg taluk, Anantapur district, dated 1058 A.D., refers to this division along with Kaniyakallu-300 adjacent division governed by Gonarasa and Bhimarasa, the *Mahasamantas* of the Kalyana Chalukya king Trailokyamalla.⁷⁰ Being adjacent to Kaniyakallu (Kanakallu) and the find-spot of the inscription being Pulakurti in Rayadurg taluk the division may be identified with the same taluk in Anantapur district.

Bagi-12: This unit has a floral name as the name Bage represents *Cassia indica*. An inscription of Somesvara IV, in the year 1184 A.D., refers to this small unit as part of Sindavadi-1,000.⁷¹ It included the village of Katarige which has been identified with Katarika in Adoni taluk, Kurnool district.

Belvala-*nadu*: An inscription from Draksharama at the time of Somesvara-III the Chalukyas of Kalyana dated 1134 A.D., registers a gift of a lamp to the temple

at Draksharama by an officer from Ittagi-*agrahara* in Belvala-*nadu*, a division of the Chalukyas of Kalayana.⁷² The division has been identified by Mulay with the modern Gadag taluk in Dharwar district, Karnataka. Ittage is identical with Ittage in Raichur district. Thus, this division as well as the previous one, Bavihara-*vishaya*, was not units of the Andhradesa but they are included here as they point out, to some extent, the Andhra-Karnataka relation. The visit of an officer of the Chalukyas of Kalyana to the temple at Draksharama at the time of Somesvara-III may point out that the military achievements of Vikramaditya VI in the Vengi region persisted for some time even after the demise of the latter, notwithstanding the pressure from the Chalukya-Cholas.

Enmadale-6,000: The division had a faunal name as the word '*emme*' means 'buifalo'. In the year 1126 A.D. Anantapalarasa, a *Dandanayaka* of the Kalyana Chalukya king Vikramaditya VI, was governing over Vengi-12,000 and Emmadale-6,000.⁷³ This division was, therefore, adjacent to Vengi division. Enmadale is identified with Yenamadala in Narasaraopet taluk. Hence the division can be identified with that part of Guntur district along the river Krishna, corresponding to Velanandu-6,000. The Kalyana Chalukyas had only a temporary occupation of Vengi-12,000 and Emmadale-6,000. Soon they were overcome by the Chalukya-Cholas.

Eruva-Vishaya: An inscription of the Badami Chalukya king Vikramaditya refers to Eruva-vishaya.⁷⁴ The head-quarters of this *vishaya* were Turutatal which has been identified with Turimella in Markapur taluk. Later on, an inscription⁷⁵ of the Kalyana Chalukya king Vikramaditya VI, dated 1122 A.D. refers to this *vishaya* and gives some of its constituent villages, namely Brahmapalli, Ponnakoru, Komarampadu, Gurrapusala, Cherunadu, Machchapur, Lanjyadona, Mankulakunta, Rachchavemu and Chandravidu. Under the reign of the Kakatiyas, it was called Eruva-nadu. From the identification of some of the places mentioned, it is evident that the division comprised parts of Prakasam and Kadapa districts.

Garuje-70: This small division belonged to the Kalyana Chalukya territory as revealed in an inscription at the time of Somesvara-III.⁷⁶ It was a subdivision of Adavani-500. One of its villages was Ittage which is also referred to as Belvalanadu. As part of Adavani-500, the division is to be located in the adjoining parts of Adoni taluk in Kurnool district, and of Raichur taluk in Karnataka State.

Gudikallu-24: This small division has been referred to in an inscription of the Kalyana Chalukya king Somesvara-IV, dated in 1186 A.D.⁷⁷ One of its villages was Nandavura, identified with Nandavaram in Adoni taluk. The centre of the division is the same Gudikallu in Adoni taluk, Kurnool dist. Though no inscriptional reference, this unit was a subdivision of Adavani-500.

Hambulige-30: An inscription from Ramarajupalli, Gooty taluk, dated 1121 A.D. in the 45th year of Vikramaditya VI, registers a gift of land by Tailapadeva who was governing Sindavadi-1,000. His feudatory Trailokyamalla is stated to have been the administrator of Pombulige-73 (Hambulige) and some other provinces.⁷⁸ Another inscription of the time of Vikramaditya VI, dated 1122 A.D., refers to this division and its village Badamiluturu which has been identified with Miduturu in Gooty taluk.⁷⁹ The Bana chief Chittarasa, as a subordinate of the Kalyana Chalukyas, was for some time ruling this division in the capacity of a *Mahamandalesvara*. Later, this division came under the Yadava dominion. An inscription dated 1215 A.D., in the 6th regnal year of Simhanadeva, refers to Hambudege governed by his *Mahamandalesvara* Jagatapi Dandideva-chola.⁸⁰ The find-spots of the inscriptions and the identification of Badamiluturu, and the reference to Pombulige-73 as a subdivision of Sindavadi 1,000, all seem to suggest that Hambulge 30 corresponds to a part of Gooty Taluk in Anantapur district.

Kadipalu-70: A Kalyana Chalukya inscription⁸¹ from Karimnagar district refers to this unit as a subdivision of Armakumd-7,000 (vide: Anmakonda-7,000). Since Kadipalu is identified with Kadparti in Karimnagar taluk, the division is located around Kadaparti in Karimnagar district.

Kalvacheu-40 Kampana: A record of the Kalyana Chalukya monarch Vikramaditya VI in his 37th regnal year refers to this unit.⁸² It was a subdivision

of Kolli-*desa* or Kollipaka-7,000. One of its constituent villages was Nellore which has been identified with Nellore in Jangaon taluk, Warangal district.

Kandukuru-24: This small unit has been noticed in the Karakanthapuram (Adoni taluk) plates of the Kalyana Chalukya king Jagadekamalla-III.⁸³ One of its villages was Kosageyahalu which has been identified with Kosagi in Adoni taluk, Kurnool district.

Kanduru-Nadu/Kanduru-1000/-: It was a large division of the Kalyana Chalukya kingdom. In the inscriptions of Somesvara I, it was called *Kanduru-nadu* which included the subdivision of Vaddavana-500 which again included Yettapi-90 in which was the smallest unit called Anmanballe-11.⁸⁴ Inscriptions of Vikramaditya VI refer to it as Kanduru-1,000 or Kanduru-1100.⁸⁵ *Kanduru* might have been a small unit comprising the headquarters of the division. Budupuru was one of the villages of *Kanduru-70*. The whole division under the Kalyana Chalukyas corresponds to a major part of the modern Mahaboobnagar district. It is stated in an inscription⁸⁶ that from about 1060 A.D. *Kanduru-nadu* was ruled by Telugu Cholas of Kanduru. Obviously, these rulers were subordinates of the Kakatiyas, the village of Chilugumbidi in *Kanduru-nadu* was granted to the Mallikarjuna temple at Srisailem.⁸⁷ *Kanduru-nadu* seems to be a scribal error for *Kandur-nadu*.

Kaniyakal-300 / Kaneyakallu: A pillar inscription of 970 A.D. from Amidala, Gooty taluk, states that the pillar was raised by Kenta Marayya the son of Vira Biliyamayya of Kargur when the Mandalika Chandayya was ruling over Kaneyakallu.⁸⁸ Chandayya had the title 'Kancipuravaresvara', that is, at that time Kaneyakallu was part of the Chola Empire. Later, under the Kalyana Chalukyas, it is stated that during the reign of Vikramaditya VI, one of his Mahamandalesvaras, named Mangarasa was ruling over Kaniyakal-300 and Rodda-300.⁸⁹ Gondavadi, now called Govindvadi in Rayadurg taluk, was one of its constituent villages. Towards the end of Vikramaditya's reign this division is referred to as Kaneyakallu.⁹⁰ At the close of the 12th century A.D., the division was under the domain of the Telugu Chola king Tribhuvanamalla Bhoja Choda and referred to as Kaniyakallu-*nadu*.⁹¹ The headquarters of this division is identified with Kanekallu in Rayadurga taluk, Anantapur district.

Kanne-300 / Kanne-Nadu / Karmmadu: An inscription of the Kalyana Chalukya king Somesvara I refers to Kanne-*nadu*⁹² and its villages of Juvuturu and Kalgotu. The Kottapalli plates of the same king mention some more of its villages, namely, Atukuru, Dudhiyala and Sivapuram.⁹³ As a feudatory of Somesvara I, the Telugu Chola chief Irugana Cholamaharaja was the governor of Kanne-300, Pedekal-300 and Naravadi-500, residing at his capital at Mosaleyamaduvu⁹⁴ which is now known as Mosalimadugu in Nandikotkur taluk. An inscription of Vikramaditya VI

refers to Kanne-300 and its villages, Yeragere, Chillara and Vaddamanu.⁹⁵ Another inscription of Vikramaditya VI states that his feudatory Bijjana Chola Mahārāja was the administrator of Kanne-300, Pedekal-500, and Naravadi-500. Hence these divisions were adjacent to each other. Kanne-300 of the Kalyana Chalukyas corresponds to the region of Nandikotkur and Nandyala taluks of Kurnool district. At the time of the Kakatiya king Ganapatideva, in 1250 A.D. the village of Tadimada was in Kanne-300.⁹⁶ At the time of Prataparudra, in 1313 A.D., the division was probably known as Karnnadu. The Srisailam Mallikarjuna temple inscription⁹⁷ registers a gift of villages to the temple of which the following villages had belonged to Karnnadu: Sivapuram, Kurukunta, Indresvaram, Nandikunta, Dandyala, Vedurupadu, Tummaluru, Tatipadu Ganapuram, Edamatham, Biraprolu, Palamarripadu, Siddhesvaram, Kotivimdala, Bollapuram, Korrapolu and Gandeveemu. From the identification of some of these villages it may be stated that the Kakatiya division of Karnnadu was larger than the Kalyana Chalukya division of Kanne-300, extending also up to the taluk of Atmakur in Kurnool district.

Kasavulu-70: This division is recorded in an inscription of the Kalyana Chalukya king Taila-II obtained from Korapolu, Medak district.⁹⁸ The inscription mentions a town in this division called Korapola which is the same place as the find-spot of the inscription. The division is thus identified with the region around Korapolu in Medak district.

Kavutalu-12: The Badanihalu (Adoni taluk) inscription of the Kalyana Chalukya king Somesvara I⁹⁹ refers to it along with its villages, Nerila and Badalapadu (find-spot of the inscription). The Karakanthapuram plates of Jagadekamalla II¹⁰⁰ refer to it and to its village Tohi, the modern Tovi in Adoni taluk. The headquarters of this unit is known today by the same name in Adoni taluk, Kurnool district.

Kodada-12: An inscription from Kolanupaka, Bhongir taluk, Nalgonda district, issued by the Kalyana Chalukya king Vikramaditya VI, dated 1088 A.D., refer to Kodada-12¹⁰¹ and three of its villages: Sandularahalu, Recheruvu and Pakugunte. Since none of these villages could be identified, this division, on the basis of find-spot, may be located somewhere in Bhongir taluk, possibly near Kolanupaka. Kodada-12 might have been one of the several mini-units of Kollipaka-7,000.

Kodiyana-Nadu: At the time of Vikramaditya VI, an inscription, dated 1081 A.D., from Palturu, refers to Kodiyana-nadu and its village Nadahalli.¹⁰² The unit may be located around Palturu in Gooty taluk, Anantapur district.

Kogali-nadu: It has been mentioned as a subdivision of Nolambavadi-32,000 in an inscription during the reign of the Kalyana Chalukya king Jagadekamalla II.¹⁰³ Kuttangi, one of its villages, is identical with Uttangi in Jammalamadugu taluk, Kadapa district, to which taluk the division might correspond.

Kollipaka-Nadu/ Desa/ 7,000: This was a major division in the dominions of the Rashtrakutas, Chalukyas of Kalyana and the Kakatiyas. During the Rashtrakuta period, one of their feudatories or governors named Sankaragandarasa was ruling over Kollipaka-nadu-20,000.¹⁰⁴ The Kolanupaka inscription of the Kalyana Chalukya king Jagadekamalla I dated 1033 A.D. refers to the village of Gadicheruvu in Kollipaka-7000.¹⁰⁵ Under Vikramaditya VI this division was known as Kollipaka-7,000, Kollipaka-2,000 and Kollipaka-desa.¹⁰⁶ The villages of Panupura, Kolur, Koduru, Kollipaka and Ittikala were reckoned among its villages. Kalvachdu-40 kampana was one of its small units. Being a large division, it might have been comprised of the modern taluks of Bhongir in Nalgonda district, Siddhipet in Medak district, Jangaon in Warangal district and some parts of Karimnagar district.

Kondapalli-300/ Kondapalli-Nadu: One of the Tripurantakam records of the Kalyana Chalukya king Vikramaditya VI brings to light that his Dandanayaka Govindarasa was the governor of Kondapalli-300.¹⁰⁷ Inscriptions of Govindarasa have been noticed at Huzurnagar and at Burugedda in Nalgonda district.¹⁰⁸ Hence the Kondapalli mentioned as the headquarters of this division is the present Nelakondapalli on the borders of this division is the present Nelakondapalli on the borders Suryapet taluk. Thus the division formed parts of Suryapet taluk and the whole of Huzurnagar taluk in Nalgonda district on the northern bank of the

Krishna. It is to be distinguished from the hill fort of Kondapalli in Krishna district. Govindarasa's maternal uncle Anantapalarasa was at the same time ruling over Vengi-12,000 and Emmadale-6,000. So the uncle and nephew simultaneously governed the regions adjacent to each other on either side of the Krishna.

Kosavala-1,25,000: Rajaditya, a subordinate of the Kalyana Chalukya king Vikramaditya VI, defeated the Cholas and Kurumbas while he was administering Chabbi-21,000 (from its headquarters at Lembulavada) which was subdivision of Kosavala-125,000.¹⁰⁹ Chabbi is a variant of Sabbi. Being a very large division, it must have had several subdivisions and extended far beyond Karimnagar district probably up to South Kosala.

Kudala-12: This small unit has been referred to in an inscription of the Kalyana Chalukya king Somesvara I from Sangamesvaram, in Alampur taluk, Mahaboobnagar district.¹¹⁰ Its headquarters Kudala may be identified with Kudali-Sangam. Kudala (Telugu: *Kuduta* = to join) got its name on account of its being the meeting, point of the rivers Krishna and Tungabhadra.

Kudiyana-40/ Kudiya-pe-40: Inscriptions at the time of the Kalyana Chalukya king Vikramaditya VI refer to this division variously as Kudiya-pe-40, Kudiyana-40 Kudiyali-*stala*¹¹¹ and Kudiya-peya-*stala*. The villages included in it were

Togarikunta, and Reddiyapalli. The division comprised parts of Dharmavaram and Anantapur taluks in Anantapur district.

Kulakuliya-13/ Kulakuliya-Baliya: The Mallesvaram temple inscription of the Kalyana Chalukya king Somesvara I¹¹² refers to this small unit and one of its villages, Chavunapalli. It has also been referred to as Kulakuliya-baliya.¹¹³ It was a part of Yettapi-90 which in turn was a subdivision of Vaddavana-500 in Kandurnadu. Being a part of Yettapi-90, the unit corresponds to some area near Yetam in Kolhapur taluk, Mahaboobnagar district.

Lombulike-70: The Chilkur pillar inscription¹¹⁴ of the Kalyana Chalukya king Vikramaditya V refers to this division. An unpublished inscription of Vikramaditya VI, dated 1090 A.D., shows that Chilkur the find-spot of the above inscription was the capital of Lombulike-70. Chilkur is a village 32km from Hyderabad in Hyderabad district.

Manchalu-36: An inscription from Gurajala, Adoni taluk, at the time of the Kalyana Chalukya king Jagadekamalla II, dated 1142 A.D. refers to Manchalu-36 and its village Gurindala.¹¹⁵ The headquarters and the village have been identified with Manchala and Gurajala respectively in Adoni taluk, Kurnool district.

Mottavadi-nadu: Under the Chalukyas of Kalyana this division has been referred to in the Tripurantakam temple inscription of Vikramaditya VI, dated 1122 A.D.¹¹⁶

The villages stated to have belonged to it are Kavalakunta, Rachagonda, Satakodu, Muttuvalu, Kambhamupadu, Mranepalli, Medapi, Guttalapalli, Miriyamupadu and Duvvali. An inscription from Bapatla mentions Tripurantaka of Mottavadi.¹¹⁷ Later on when it was a Kakatiya division, the village of Pullacheruvu in it was granted to the temple of Tripurantakesvara at Tripurantakam by Gandapendara Gangayyasahini for the merit of his master, the king Ganapatideva.¹¹⁸ The division is also recorded in the Mallikarjuna temple inscription at Srisailam.¹¹⁹ From the identification of the place-names mentioned in the Tripurantakam inscriptions referred to above, the division under the Chalukyas of Kalyana and probably under the Kakatiyas also, can be identified with Markapur taluk of Prakasam district.

Mulki-500/ Mulki-Nadu: Mulki-500 was at first a division under the Rashtrakutas. An inscription at the time of Govinda IV from Kamalapuram¹²⁰ refers to Mulki-500. Another inscription at the time of Krishna-III from Pushpagiri,¹²¹ calls it *Mulki-nadu*. The Kalyana Chalukya king Vikramaditya-VI built a tank at Chilamakuru in Mulki-300.¹²² In the year 1182 A.D., the Telugu, Chola chief Chiddanadeva granted lands in Koduru in *Mulki-nadu* for the service of god Indresvara of Pushpagiri.¹²³ Inscriptions at the time of the Kakatiya King Prataparudra refer to *Mulki nadu* and the villages of Rajavolu, Mallayavemulu and Perakapadu.¹²⁴ On the basis of identification of the above place-names, and the

find-spots of the inscriptions, the division may be identified with Kamalapuram taluk and parts of Kadapa and Pulivendula taluks of Kadapa district.

Naravadi-500/ Nalavadi-*Vishaya*: This division is named after the family of the Nalas who were for sometime feudatories of the Badami Chalukyas. A record at the time of the Badami Chalukya king Vikramaditya, obtained from Kurnool, reveals about Nalavadi-*vishaya* and its village Ratnagiri.¹²⁵ The village has been identified with that of the same name in Madakasira taluk, Anantapur district. From the find-spot and from the identification of the village it may be said that originally, at the time of the Badami Chalukyas and even later, Nalavadi comprised parts of Kurnool and Anantapur districts. Under the Rashtrakutas the division was called Naravadi-500.¹²⁶ An inscription of Krishna-III, dated 967 A.D., refers to Naravadi-500. The find-spot of this inscription is Nayakallu, Kurnool taluk. Under the Chalukyas of Kalyana the division was known as Nalavadi-*nadu*, Nalavadi and Naravadi-500. The Panchalingala inscription of Somesvara II refers to Nalavadi-*nadu* and its villages Gudigere, Cheruvumbadu and Kalpalli.¹²⁷ Another record of the same king speaks of the village of Mandagiritirtha in Nalavadi.¹²⁸ Inscriptions of Vikramaditya-VI and Somesvara-III speak of Naravadi-500.¹²⁹ Saulu-70 was a subdivision of Naravadi-500. As the region later on came under the Kakatiyas, it was simply called Naravadi. At the time of Prataparudra, in the year A.D. 1313, the village of Rachavidu in Naravadi

was granted to the temple of Mallikarjuna at Srisailam.¹³⁰ Identification of these places shows that during the Kalyana Chalukya and Kakatiya period the division comprised a major part of the present Kurnool district and northern fringes of Anantapur district.

Nolambavadi-32,000: As observed under the Nigarili Sola mandalam, the Nolamba-Pallavas under the Chola pressure advanced towards Anantapur-Kurnool region in the middle of the 11th century A.D. As they were establishing themselves in the new region, they were easily overcome by the Chalukyas of Kalyana. An inscription dated 1150 A.D. during the reign of Jagadekamalla II, makes reference to Nolambavadi-32,000.¹³¹ It is likely that the region was annexed by Vikramaditya VI. One of its subdivisions was Kogali-*nadu*. The division may be identified with the region around the adjoining areas of Kurnool, Anantapur and Bellary districts.

Panugal-500: The Chinna Tumbalam inscription of the Kalyana Chalukya king Vikramaditya VI, dated 1092 A.D., refers to Panugal-500.¹³² It is doubtful whether its headquarters can be identified with Panugallu in Nalgonda district or with Hangallu in Bellary district, Karnataka State.

Pedekal-800/- 5,000 / Pedekal-Vishaya/ Pedekallu-Desa: An inscription of the Badami Chalukya king Vijayaditya, dated 689 A.D., from Togarchedu, Nandyal

taluk, refers to Pedekal-vishaya.¹³³ The villages of Togarchedu, Gullavelenduvu, Ereyuru and Battayuru were reckoned as its constituents. Another inscription of the same king, dated 692 A.D. reveal the same division along with its village Alikunde.¹³⁴ His successor Vijayaditya, in the year 700 A.D. while residing at Pottalikanagara in Bavihara-vishaya granted the village of Yukrombe in Pedekal-vishaya.¹³⁵ This inscription refers also to the village of Vinchchihicedi. The last two inscriptions were obtained from Mayaluru, Koilkuntla taluk, Kurnool district. The division under the Badami Chalukyas comprised at least Koilkuntla, Nandyala and Banganapalli taluks in Kurnool district. The division later on became a part of the Kalyana Chalukya dominion. An inscription of Somesvara, dated 1061 A.D., refers to it as Pedekal-800¹³⁶ along with Ayije-300, Kanne-300 and Naravadi-500. The Bichapalli (Alampur taluk) inscription of Somesvara II,¹³⁷ the Gadigarevula (Nalgonda taluk) and Sangamesvaram inscriptions of Vikramaditya VI refer to the same Pedekal-800.¹³⁸ The headquarters of this division is identified with Pendekallu in Dhone taluk, Kurnool district. From the proximity of Ayije-300, Kanne-300 and Naravadi-500 the division can be identified with a large portion of Kurnool district. The division is referred to in the inscriptions of the Kakatiyas as Pedekallu-*desa*. An inscription, dated A.D. 1319, found in the courtyard of the temple of Viranarayanasmami at Panem, Nandyal taluk, states that Mummadi Juttiya, the governor of Pedekallu-*desa*¹³⁹ and other southern districts during the reign of Prataparudra, made a gift of the fees payable by the people of several

classes to the temple of Viranarayana at Panyamu. The division at this period might have been identical in size with that of the Kalyana Chalukya period.

Pulgunuru-70: This small division along with one of its villages named Sanagara has been referred to in a record, dated 1100 A.D., of the Kakatiya chief Beta II when he was a subordinate of the Kalyana Chalukya king Vikramaditya VI.¹⁴⁰ It was a subdivision of Sabbi-1,000 in the Kalyana Chalukya domain. When the jurisdiction of Sabbi-1,000 was handed over to Beta II, Pulgunuru-70 became part of the Kakatiya territory. Its headquarters Pulgunuru is identical with Pulluru in Siddhipet taluk, Medak district, and the village of Sanagara is known as Sanigaram in Karimnagar taluk. The division was, thus, comprised of parts of these two adjacent taluks.

Pullanuru-70: An inscription of the Kalyana Chalukya king Vikramaditya VI, dated. 1104 A.D, from Kolanupaka¹⁴¹ refers to this division and a village in it called Maddigatlu. The name of this division is a variant of Pulgunuru-70.

Rodda-300: During the reign of the Kalyana Chalukya king Vikramaditya VI, in the year 1079 A.D., his *Mahamandalesvara* Mangarasa was the governor of Rodda-300 and Kaniyakallu-300.¹⁴² Rodda is identical with Roddam in Penugonda taluk, Anantapur district.

Sabbi-Sahasra/ Sabbi-1,000/ Sabbi-Nadu: Under the Vemulavada Chalukyas this division was known Sabbi-*sahasra*. An inscription¹⁴³ from Parbhani, Maharashtra State, reveals that the unit of Repaka-12 belonged to this division. Under the Kalyana Chalukya it was known as Sabbi-1,000. The Vemulavada Bhimesvara temple inscription of Vikramaditya-VI dated 1106 A.D., records the grant of a flower garden situated on the south of Lembulavada-agrahara in Venisala-70 of Sabbi-1,000.¹⁴⁴ A little earlier inscription¹⁴⁵ of the same king in the Rajesvara temple, dated 1083 A.D. refers to Lembulavada as the capital of Chabbi-21,000 which was counted as a constituent unit of Kosavala-125,000. This shows that the division, Chabbi or Sabbi, was a very large one in the early years of Vikramaditya-VI and that he divided the bigger divisions into smaller ones for the sake of efficient administration. Since Vemulavada was its chief town, the division under the Kalyana Chalukyas should be located around Vemulavada, probably occupying a major portion of Karimnagar district. The Kakatiya chief Beta II in return for his loyalty, submission and allegiance to the Kalyana Chalukya monarch Vikramaditya-VI, received from the latter a gift of a region called Sabbi-*sahasra*. According to an inscription¹⁴⁶ Beta II dated 1100 A.D. the village Sanagara was in Pulgunuru-70. Again according to the records of Prola II, son of Beta II, the same village Sanagara is stated to have been in Sabbi-*sahasra*.¹⁴⁷ Hence Pulgunuru-70 was a subdivision of Sabbi-*sahasra*. In the year 1171 A.D. Gangadhara, a minister of Rudra-I, gives an account of his construction of temples in several places of

which one temple was constructed at Nagaruru, the capital of Sabbi-nadu.¹⁴⁸ At the time of Prataparudra the villages of Challagaraga and Gudlakota in Sabbi-nadu¹⁴⁹ were granted to the temple of Mallikarjuna at Srisailam. The Kakatiya division of Sabbi-nadu, as under the Kalyana Chalukyas, may be identified with a major portion of the present Karimnagar district.

Sarimale-12: This small unit along with its village, Vrepikatta, has been referred to in an inscription¹⁵⁰ of Vikramaditya VI, dated 1100 A.D., from Mallesvaram, Kolhapur taluk. It was a part of Yettapi-90 which itself was a sub-division of Vaddavana-500 in of Yettapi-90 which itself was a sub-division of Vaddavana-500 in Kandur-nadu. Sarimale-12 therefore was situated near the present Yettam and Nagarkurnool in Mahaboobnagar district.

Saulu-70: The Kunkanuru inscription¹⁵¹ of the Kalyana Chalukya king Somesvara-III dated 1129 A.D., refers to Saulu-70 as a subdivision of Naravadi-500. One of its villages was Kukuvaruru which has been identified with the find-spot, Kunkanuru in Pattikonda taluk, Kurnool district.

Sindavadi-1,000: This was the home territory of the Sindas in the 9th century A.D. and hence the name, Sindavadi. Later on it became a part of the Kalyana Chalukya territory, and as a division it was first referred to in an inscription of Somesvara I. In the records¹⁵² of Vikramaditya VI it is referred to as Sindavadi, Sindavadi-nadu

and Sindavadi-1,000.¹⁵³ Some of its constituent sub-divisions and villages mentioned in these inscriptions are Adavani-500, Tumbula-30, Chindavadi (Sindavadi)-86, Pombulige-73, (vide: Hambulige-30), Gutti, Kanchagara Belagallu, Tumbula and Gadiya Poturu. The Pedda Tumbalam inscription¹⁵⁴ of Somesvara-III, dated 1132 A.D., refers to Sindavadi-1,000 and its sub-division Adavani-500. An inscription¹⁵⁵ of Jagadekamalla-III, dated 1164 A.D., refers to its chief town as *Kirtinarayana-nagara*, an alias of Tumbula. According to an inscription¹⁵⁶ of Somesvara-IV, Bagi-12 was a subdivision of Sindavadi-1,000. Its chief town, Tumbula alias *Kirtinarayanaganara* is identified with Pedda Tumbalam in Adoni taluk, Kurnool district. The division comprised more or less a major portion of Kurnool district and some parts of Anantapur district.

Sire-Nadu/ Siri-Nadu: This division has been found recorded first in the Hemavati inscription¹⁵⁷ of Vikramaditya-VI, dated 1126 A.D., which states that the King's subordinate *Mahamandalesvara* Tribhuvanamallideva Chodamaharaja, lord of Oreyuru, while ruling at Hemjeru, widened the well that was dug at the capital town of Hemjeru, widened the well that was dug at the capital town of Hemjeru in *Sire-nadu*. Hemjeru is now called Hemavati, the find-spot of the inscription, in Madakasira taluk. The Eradukere inscription of Jagadekamalla-II, dated 1139 A.D., refers to Suliyannuru-70 of this division.¹⁵⁸ Another inscription from Hemavati, at the time of Jagadekamalla-III, dated 1168 A.D. refers to this

division and the town of Hemjeru.¹⁵⁹ The Malayanuru inscription of the same king refers to the division and the village of Malayanuru. The region around it seems to have been subjugated by the Chalukya Chola emperor Kulottunga-III. For, in the year 1180 A.D., the division was referred to as *Siri-nadu* in *Nigarilisola mandalam*. The division has been identified with the region comprising parts of Kalyanadurga and Madakasira taluks of Anantapur district. The name 'Sire', probably, is still retained in the suffix of Madakasira.¹⁶⁰

Sulitanuru-70: As just noted above, this unit was a sub-division of Sire-nadu. And the village of Eradukere belonged to this unit.¹⁶¹ It may be identified with a part of Kalyanadurga taluk.

Tumbula-30: This unit was a part of Adavani-500 which itself was a sub-division of Sindavadi-1,000. Since Tumbula was the capital of Sindavadi-1,000, Tumbula-30 had functioned as the central division and was the most important unit in Sindavadi-1,000. According to the Karakanthapuram inscription¹⁶² of Vikramaditya VI, the village of Badagikunte was in Tumbula-30. The Pedda Tumbalam inscription¹⁶³ of Somesvara-III mentions the villages of Badambeyyamgeri and Tumbalabidu in this unit. It has been identified with the region surrounding Pedda Tumbalam in Adoni taluk, Kurnool district.

Vaddavana-500: The Agastyesvaram temple inscription¹⁶⁴ of the Kalyana Chalukya king Taila II as well as the Mallesvaram temple inscription¹⁶⁵ of Somesvara I of the same family refers to Vaddavana-500. Besides being itself a subdivision of Kundur-*nadu*, it included within it Yattapi-90. As seen under the respective units, Anmanbelle-11, Sarimale-12 and Kulakuliya-13 were small units under Yattapi-90. The headquarters of Vaddavana-500 is identified with the village of Vardhamanapura in Nagarkurnool taluk. The division, therefore, comprised parts of Kolhapur, Wanparti and Nagarkurnool taluks of Mahaboobnagar district.

Velpugonda-24: An inscription¹⁶⁶ of the Kalyana Chalukya king Vikramaditya VI dated 1124 A.D. from Guduru, Nalgonda district, speaks of Velpugonda-24. The headquarters of this division Velpugonda is represented by the modern Zafargadh in Warangal district.¹⁶⁷

Vengi-14,000/ Vengi *Rashtra*/ Vengi *Vishaya*/ Vengi *Nadu*: The achievements of the Kalyana Chalukya king Vikramaditya VI in the eastern region included also the subjugation of Vengi region. Vengi was for a while ruled by Vikramaditya VI through his efficient generals. An inscription¹⁶⁸ from Kommuru, Bapatla taluk, dated 1118 A.D., refers to it as Vengi-14,000. Another inscription from Tripurantakam dated 1126 A.D., reveals that Anantapalarasa¹⁶⁹, the *Dandanayaka* of Vikramaditya VI, was ruling over Vengi-12,000 and Emmadale-6,000. Under

the Kalyana Chalukyas the Vengi division must have comprised the entire Krishna district and parts of Guntur, West Godavari and East Godavari districts. The Chola inscriptions record it as *Vengi-mandalam*.

Vengi-vishaya the central administrative unit of the Eastern Chalukyas and an important division of the Chalukya Cholas became a division in the eastern outskirts of the Kakatiya kingdom.¹⁷⁰ However, Vengi remained as the headquarters of a rather large division called Vengi-16,000 as recorded in an inscription¹⁷¹ in the temple of Virabhadra at Yenamadala, dated 1269 A.D. This large division of the Kakatiyas comprised probably Nuzvidu and Gannavaram taluks of Krishna district, that is, contiguous to the Kondanataavadi division, and extending right across the West Godavari district reaching up to the river Godavari.

Yattapi-90/ Ettapi-90 *Kampana*, Yattapi-70 *Baliya*: The Mallesvaram temple inscription of the Kalyana Chalukya king Somesvara I informs about Yattapi-90 as a *kampana* of Vaddavani-500 in Kandur-nadu.¹⁷² Anmanballe-11, Sarimale-12 and the villages of Banmanam and Battugam were reckoned to be its constituent parts. Yattapi-70 referred to as a *Baliya* in the Mallesvaram temple inscriptions.¹⁷³ Its headquarters Yattapi is identified with Yetam in Kolhapur taluk. The division must correspond to the contiguous parts of Kolhapur, Nagarkurnool and Wanaparti taluks of Mahaboobnagar district.

The Military Administration

The interesting feature of the Military administration of the Chalukyas of Kalyana is that most of the civil officers were bound to offer military service also. That is a reason why most of them were described, as dandanayakas. Infantry and cavalry were two branches of the army. Senadhipati, dandanayaka, mahapradhana and *nayaka* were the senior officers of the army. *Sahani*, *pattasahani* were in charge of cavalry. *Sahani* means a groom who was qualified to tend and train horses. Elephants formed a part of the military force. Aneya-sahani was the groom in charge of elephants. Excepting perhaps the officials of the lower cadre like the *sahani*, the generals and other senior officers held the military office along with their civilian duties. The hero-stones of the period depict the arms used by the army. Sword, bow and arrow were the most common weapons. Shields were used for defense. Javelins, long spears and such other weapons were also used.

Available evidence indicates that almost all the officers were paid in kind for the services rendered by them. They were given land grants on tenure (*vritti*) basis several terms in this connection occur in the epigraphs an analysis of which shows noteworthy features. *Umbali* was such a tenure wherein lands were granted for various public offices held. This term occurs in records of a slightly later period and quite commonly in the Vijayanagara period. Most of the officers were authorized to use the revenue assignments or specified income from taxes etc., for

themselves in lieu of the services rendered. The queens and princes were also holding such assignments. As said above that Ketaladevi, wife of Somesvara-I was governing the agrahara Bannigola in Karadikal-300 as *Kuttumbitti*, which has been interpreted to mean *kutumbavritti*,¹⁷⁴ tenure for maintaining one's family. *Kumaravritti* may be described as a gift of land on tenure given to the princes.

On the other hand, *gavunda*, the village official who looked after the welfare of the villagers, acted as the police, the justice and also the revenue officer. He was the headman of the village and was assisted by *senabova* (*karanika*) who was the accountant that maintained the records, kept accounts etc. *Senabova* figures often as the person who drafted the texts of inscriptions. When he turned out to be a literary person he drafted them not in the usual official prose but in chaste poetic form.

Nadu was a bigger administrative unit headed by had the *nadagavunda* (*nalgavunda*) who was sometimes designated as (*nalprabhu*). Instances of a *gavunda* of a village also holding the office of a *nalgavunda* are also found. Mostly in such cases, the villages of which he was the *gavunda* formed the head quarters of the *nadu*. This would mean plurality of offices, which was not uncommon in the period under study. As in the case of the village, even in a *nadu* there used to be an accountant (*nada-senabova*). These officials in the lowest

rungs of hierarchy formed the backbone of administration since they were responsible for the regular collection of revenue and maintenance of law and order. They were also to protect people and their property, look after the endowments made to temples and institutions, keep accounts and impart justice also.

Besides the villages, there were bigger towns and cities described as the *ur* and *nagara*. The *ur* had the *urggavunda* (*urodeya*) as its officer. The *nagara* was generally a mercantile place and it was administered by the *nakhara* a commercial guild. *Nagaradhyaksha* was the chief officer of such places. *Nagarasreshthi* was the head of the guild, its president, who was generally a banker. *Pattanasvami* is also a term used to designate the head guild.

Villages and *urs* were autonomous bodies, which had several privileges in matters of administration. Although the king or his officer was free to make gifts of lands in the villages, he could do so only after consulting the village authorities. One obvious reason was that it was the village official that maintained the records at the source and was in a better position to offer advice regarding the feasibility of the gift. Further, it was he who had to later keep note of such gifts to enable the officials to collect taxes or desist from collecting them in case they were free of imposts. It was not always that these gifts were made free of all imposts. Some usual and unavoidable taxes had to be paid. All these would be kept note of only

by the village officials. Tanks in the villages had to be properly maintained and the irrigational canals had to be properly channelised so that every land below the tank received its due share. The village had to be protected from external aggression, cattle raids and the like; justice had to be done in cases of dispute, either private or partisan. For all these, the village headman had to consult the local village body. The *gaudu-praje*, i.e., the elders and citizens formed such a body where the problems pertaining to the village were discussed and solutions arrived at. The *agraraharas*, erroneously described as Brahmana settlements, consisted of the *mahajanakas*, the elder citizens who formed the village council.

It may be noted in this connection that within the kingdom there were small areas, which were being ruled by the feudatory chiefs hereditarily. These chiefs had carved out small principalities for themselves and ruled over those areas quite independently. However, they showed loyalty to the overlord by way of offering occasional tributes, supply army and such other military services in times of war. Yet, the king deputed his own trusted officers to chieftaincies obviously to watch the activities of the chief. Also there were certain taxes levied directly by the central government the collection of which was the responsibility of the central government officers. In so far as the internal administration was concerned, the chiefs were independent as long as peace was maintained. Only in cases of disturbances and revolt did the king interfere in the administration of the chieftaincies.

Feudal Element and the Feudatories of the Kalyana Chalukyas

The Rashtrakutas of Manyakheta who dominated the politics of Deccan for nearly two hundred years came to an end by the emergence of the Chalukyas of Kalyana under the leadership of Taila II. He ruled roughly for twenty-three years, i.e., from 973-74 A.D. to 996. The last king of the family was Tribhuvanamalla Somesvara IV (1182-1200 A.D). The most powerful and the feared monarch of this dynasty was Tribhuvanamalla Vikramaditya VI who started a new era called the Chalukya Vikrama Era. It was during his time that the Western Chalukyan Empire reached its highest watermark. But during the weak rule of Jagadekamalla-II and Tailapa-III the Kalyana Chalukyan sun started sinking. Bijjala of that Kalachuri dynasty, who originally started his life as a feudatory, later on became the most powerful of Tailapa-III's subordinates and finally usurped the throne by overthrowing his overlord in 1156 A.D. Then the Yadavas of Devagiri, the Hoysalas of Dvarasamudra and the Kakatiyas of Warangal divided the Western Chalukyan kingdom between themselves¹⁷⁵ Thus came to an end one of the most glorious and illustrious charters in the history of Deccan.

The Kalyana Chalukyan Empire, though it became a victim, many a time, to external invasions and internal irruptions, enjoyed comparatively peace and prosperity. Many of the monarchs were great builders and patrons of letters. Bhuvanaikamalla Somesvara-III, the son of Tribhuvanamalla Vikramaditya VI,

was the author of *Abhilashitarthachintamani* or *Manasollasa* which deals with the science of administration, justice, medicine, astrology, architecture, iconography, etc. Trade, commerce, industry, agriculture and irrigation were patronised.

Before going to investigate the feudal element in the Kalyana Chalukyan polity it is better for us to know first of all the nature of feudalism that existed in the early mediaeval and mediaeval India. Prof. R.S. Sharma states: 'Those who wish to investigate the nature of feudalism in the Indian context are faced with the absence of any fixed theoretical model which can be applied to this country. The early concept of feudalism based on West European experience, especially that of France and England, no longer enjoys universal validity. Conditions in Chow China, in the middle kingdom of Egypt and Kassite Babylonia are thought to be feudal. Some emphasise the military aspect of feudalism stating that the knight's service is the key to the feudal institutions; others emphasize its legal aspects the contrast between the lord and the vassal; and still others its manorial aspect in which the peasants worked as serfs in the manner of the lord. In a broader sense I consider the existence of landed intermediaries to be the essence of feudal order which furnishes an agrarian economy buttressed by the decline of trade and shortage of money. It is obvious that all these features will have to be taken into account and the comparative method for the study of feudalism pursued rigorously. Only then it will be possible to bring out specific traits of Indian

feudalism'.¹⁷⁶ He further observes: ¹⁷⁷ To us the European experience suggests that the political essence of feudalism lay in the organisation of the whole administrative structure on the basis of land; its economic essence lay in the institution of serfdom in which peasants were attached to the soil held by landed intermediaries placed between the king and the actual tillers; who had to pay rent in kind and labour to them'. Radhakrishna Chaudhary says: 'The rise of feudalism in South India is traces back to the decline of the Satavahanas. There were a number of dynasties in South India and even the mighty Samudragupta could not bring all of them under his control. After the Guptas almost all the dynasties of South India became independent and fought for supremacy in the South. The situation was ripe for the development of feudalism in the whole of *Dakshinapatha*. It was only after the fall of the Satavahanas that the feudatories rose to prominence but these feudal chieftains were different from their European counterparts in the sense that they never struck out as independent productive agencies or corporations'.¹⁷⁸ It is evident that the Indian feudalism evolves round the land-grants which were directly responsible for the emergence of powerful politico-economic intermediaries. Therefore, it is in the light of this vital feature of feudalism that an attempt is made to investigate the traces of feudal element during the period under our consideration.

The feudal character of the Kalyana Chalukyan polity was evident by the existence of a large number of powerful political intermediaries in the form of

samantas, mahasamantas, mahasamantadhipatis, Mahamandalesvara, etc. The Western Chalukyan emperors were served by the Kadambas, the Silaharas, the Rattas, the Yadavas, the Hoysalas and the Kakatiyas in their conquests and in maintaining the administration of the realm.¹⁷⁹ Tailapa II, the founder of the Western Chalukyan line of Kalyana, was originally a feudatory of the Rashtrakuta Krishna. In 957 A.D. *mahasamantadhipati* Ahavamalla Tailaparasa i.e. Tailapa II was ruling the Bijapur district as a Rashtrakuta feudatory.¹⁸⁰ Sobhanarasa,¹⁸¹ *mahasamanta* Santivarman,¹⁸² a Ratta chief of Saundatti and *Mahamandalesvara* Aparajita of the Silahara family were the feudatories of Tailapa II.¹⁸³ *Mahamandalesvara* Jemarasa is referred to in an inscription of 1066 A.D. from Hottur as the feudatory of Somesvara I.¹⁸⁴ The early Kakatiya chiefs Beta I, ProIa I, Beta II and ProIa II, who enjoyed the title *Mahamandalesvara* were the subordinates of Somesvara I and Vikramaditya VI.¹⁸⁵ *Mahasamanta* Ajjarasa is figured in an inscription of 1050 A.D. as the vassal of Somesvara I.¹⁸⁶ *Mahamandalesvara* Seuna II, a Yadava prince, recognised the supremacy of Somesvara II.¹⁸⁷ The Hoysala Vishnuvardhana enjoyed the title -*Chalukya-mani-mandalikachudamani* 'the crest-jewel among the feudatory chieftains of the jewel of the Chalukyas'.¹⁸⁸ A Nagai inscription of 1062 A.D. mentions *Mahamandalesvara* Chauttinayeha of the Ahiheya family and his overlord Tribhuvanamalla Somesvara I. *Mahamandalesvara* Lokarasa,¹⁸⁹ Anemarasa,¹⁹⁰ Jagaddevarasa,¹⁹¹ Rajaditya,¹⁹² Halluvarasa,¹⁹³ Ahavamalla Permanadi,¹⁹⁴

Tondarasa-Chola Maharaja,¹⁹⁵ Natavadi Duggarasa¹⁹⁶ and Malla-maharaja of the Vaidumba family¹⁹⁷ were some of the feudatories of Vikramaditya VI. *Mahamandalesvara* Soma Permadi¹⁹⁸ and Pampa Perumanandi¹⁹⁹ were the vassals of Tailapa-III. It is clear from the above discussion that the Chalukyas of Kalyana were served by a large number of feudatories in looking after the administration of the empire.

The *samantas*, *mandalikas*, *mahasamantas* and *Mahamandalesvara* were provided with extensive fiefs for their maintenance. Thus the *Mahamandalesvara* Asagamarasa, lord of Lattaluripura and of the Rashtrakuta family was ruling Kollipaka 21,000 and Sabbi 1,000 countries.²⁰⁰ In 1047 A.D. Kommanayya, a feudatory of the Chalukya Trailokyamalla was administering Kollipaka 7,000.²⁰¹ In 1123 A.D., *Mahamandalesvara* Bibbarasa, a subordinate of Vikramaditya-VI, was ruling Alande 1,000.²⁰² The Hyderabad Museum inscription of Vikramaditya VI introduces his subordinate Tribhuvanamalla Vira Nolamba Pallava Permanadi who was governing the tract of Karadikal-400.²⁰³ *Mahamandalesvara* Devarasa was in charge of the administration of a major province like the Edadore-2000 during the time of Somesvara-I.²⁰⁴ *Mahasamanta* Nagavarmarasa of the Kadamba family enjoyed the region of Navile as his fief.²⁰⁵ A Sinda chief by name Koralaganda is mentioned in an inscription found at Hosur in the Gadag taluk of Dharwar district as the lord of Mulugunda-12.²⁰⁶ *Mahamandalesvara* Lokarasa

was the governor of Aralu-300 and Miriti-300 during the reign of Vikramaditya-VI.²⁰⁷ In 1093 A.D. the above mentioned regions were governed by the *Mahamandalesvara* Anemlrasa.²⁰⁸ In 1083 A.D. Rajaditya was governing the areas of Kosavala- One and quarter lakh and Chabbijoyi-71000 from his capital Lemulavada.²⁰⁹ Kundamarasa figures as the ruler of Banavasi 12,000 and Santalige 1,000 in the records of the reigns of Vikramaditya-VI and his successor Jagadekamalla Jayasimha 11.²¹⁰ The Kakatiya Prola-I acquired from Somesvara-I the hereditary ruler ship of *Hanumakonda-vishaya*.²¹¹ Tondarasa Chola maharaja was ruling the province of Kollipaka 7,000 in 1088 A.D.²¹² In 1067 A.D., *Mahamandalesvara* Chiddana Chola maharaja was governing the tract of Ayaje - 300.²¹³ The same feudatory, in 1073 A.D. was ruling Kanne -300, Pedakal - 800, Naravadi-500 and Ayaje-300.²¹⁴ *Mahamandalesvara* Sobhanarasa ruled Belvola- Three Hundred and Purigere Three Hundred with the status of a *yuvaraja* (*yuvarajapadaviyolam*).²¹⁵

Members of the royal family, like the *yuvarajas*, queens and *rajagurus* were also empowered to maintain and enjoy fiefs of their own. It is known from the Kharepatan grant that Tailapa II's son and successor Irivabedanga Satyasraya was governing Rattapadi, most probably as *yuvaraja*.²¹⁶ In 997 A.D., Pampadevi the daughter of a Chalukya Permanandideva was ruling in the Mysore district. Akkadevi, the sister of Vikramaditya-V, was ruling Kisukadi-70 in 1010 A.D.²¹⁷

The same queen is found ruling Banavasi 12,000 together with Mayuravarmadeva who held sway over Panugal 1000, during the time of Jayasimha II.²¹⁸ In 1053 A.D., Mailaladevi was governing Banavasi 12,000 and in 1054 A.D. Ketaladevi was ruling Ponnavaḍa *agrahara*.²¹⁹ Prof. N. Lakshminarayana Rao observes: 'She (Akkadevi) was a Chalukyan princess who was ruling over various divisions of the Chalukyan dominions such as Banavasi, Kisukadu Masavadi, for as long a period as nearly half a century. This great administrator was the daughter of Dasavarman and Bhagaladevi and was the sister of Vikramaditya V and Jayasimha II, both Chalukyan emperors of Kalyana.'²²⁰ Chandralekha or Chandaladevi, the daughter of Silahara Marasimha and one of the queens of the redoubtable Chalukyan emperor Vikramaditya VI was the governor of Karhata, modern Karhad in the Satara district of Maharashtra State.²²¹ Vikramaditya VI as a *yuvaraja*, governed the Gangavadi region.²²² Somesvara's younger brother Jayasimha figures as the ruler of Kogali-500, Kadambalige-1000 and Ballakunde-300 in 1068 A.D. and a little later he was ruling from Kampili over Nalambavadi-32,000 and Sindavadi-1000; a position which he seems to have held up to 1073 A.D. ²²³ Lakshminahadevi also called Lakshmadevi is referred to in some inscriptions as ruling over eighteen *agraharas* and Dharmapuram in 1096 A.D. ²²⁴ *Yuvaraja* Mallikarjuna, the son of Vikramaditya VI, was in charge of Taradavadi-1,000 from 1096 A.D. to 1116 A.D.²²⁵ Somesvara, another son of Vikramaditya VI and Chandaladevi, is found ruling the 'Two Six Hundred' and Banavasi as early as

1089 A.D. and earlier still in 1083 A.D. he was governing Kisukadu 70, Badage 70 and Nareyangal 12 with - the title *Mahamandalesvara* Bhuvanaikamalla Permadi.²²⁶ The Alavanipalli inscription of 1110 A.D. states that *Mahamandalesvara yuvaraja* Tailapadeva, the son of Vikramaditya VI, was ruling Kandur-1,000 from the capital town of Kodur.²²⁷ Anantasivadeva, the *rajaguru* of Vikramaditya VI, is described as the ruler of Unukallu in 1111 A.D.²²⁸

The extensive regions governed by the feudatories and the scions of the ruling family betray a tendency towards decentralization rather than the real exaltation of royal authority. It further paved the way for the feudalization of state apparatus. The feudal lords were also invested with the powers of granting villages, plots of land, assigning the income of certain taxes etc., to the religious and secular institutions. They were empowered to enjoy civil, criminal and administrative powers within their fiefs. *Mandalika* Joyimayya, granted Talimitta, a hamlet of Perur, as an *agrahara* to god Svayambhu Somesvara and the *mahajanas* in two equal halves.²²⁹ *Mahamandalesvara* Asagamarasa, granted some land in the village of Devulappali to the temple of Savabesvara, built by his mother. He also granted *angadi-siddhiyam*, one *dramma* from the *uttama*, six from *madhyama* and forty-four from *kanishta* varieties of shops.²³⁰ *Yuvaraja* Jayasimha, the son of Vikramaditya VI, who obtained Lombalika 70 as *kumaravritti* granted land at Chilukuru to god at the request of *Nadadhikari*,²³¹

Mahamandalesvara Sankaragandarasar is said to have ordered in 1077 A.D. that all the merchant guilds at Kollipaka to pay taxes at the rate of one *gadyana* for each shop per annum for the enjoyment of *preggada* Kavanayya and other *Karanams*.²³² Paramara Jaggaddeva granted a village named Goshthipalu to the god and for feeding the ascetics.²³³ *Mahamandalesvara* Rayaparaju of the Haihaya family granted two *mattars* of land to the god Kamisvara of the village of Uriya (*Peddavuru*).²³⁴ Bammayyarasa and Siriammarasa, by common consent, bestowed three hundred *mattars* of land to the god Svayambhu of Diggavi.²³⁵ *Mahamandalesvara* Lokarasa in conjunction with the preceptor Aghorasakti *Pandita* made a grant of a large endowment of land measuring one thousand *mattars*, besides small plots of wet and dry lands, flower gardens etc., to the god Lokesvara of the town of Pandrike.²³⁶ *Yuvaraja* Tailapadeva granted to the *mahajanas*, *pattusalis* etc., certain privileges regarding property rights.²³⁷ In 1113 A.D., he granted a charter to *pattasalisettikaras* of the capital of Avancha regarding heirless properties. The Karadkal inscription, dated 1191 A.D., registers the gift of one hundred *mattars* of land in the village of Linga for offerings of god *Mahamandalesvara* Bijjarasa and his minister Aneya Malayya Nayaka after purchasing the same from the headman of the place.²³⁸ In 1014 A.D., a *Mahamandalesvara* of Vikramaditya VI by name Pampa Permanadi is said to have made the gift of the village of Kovuru to the god Mahesvara with *sarvabhyantarasidehhis* that is with all the internal privileges.²³⁹ The Alampur

inscription dated 1057 A.D., records that at the instance of Irugana Chola-maharaja, his *sunkavergade*, Lokamani Setti made a gift of income from specific tolls to the god Brahmesvara of Alampur.²⁴⁰ In 1107 A.D., *Mahamandalesvara* Mallarasa made a gift of the income accruing from certain taxes and fines collected in the village Kandनावोल on the Tungabhadra to the god.²⁴¹ Generally the feudal lords and the scions of the royal family made the grants with or without the consent of their overlord. Sometimes the grants were made at the instigation of the overlord and in conjunction with the local administrative units and in the presence of some state officials. However, the civil, criminal, administrative and fiscal powers enjoyed by these feudal lords undermined considerably the central authority and thereby paved the way for the emergence of political intermediaries between the king and the people.

The feudal character of the Kalyana Chalukyan polity was further emphasized by the high sounding titles and titles assumed by the feudal lords. It has been suggested that the terms *samanta* and *samanta-chudamanyah* were used in the sense of a vassal in South India as early as the third quarter of the 5th century A.D. in the Pallava inscriptions.²⁴² The feudal lords of our period were generally styled *Mandalika*, *mahasamanta*, *mahasamantadhipati*, *maharaja*, *Mahamandalesvara*, *Chalukya mani mandalikachudamani*, etc. These titles were invariably followed by the expressions, viz., *tatpadapadmopajivi* and

samadhigata- pamchamahasabha etc. Some of the feudatories bear very high sounding titles. Tribhuvanamalla Vira Nolamba Pallava Permanadi bears the titles, *Sri Prithvivallabha*, *Maha-Pallavanvaya*, *Pallava kulatilaka*, and *Kanchi puravaresvara*.²⁴³ The privilege of *pamchamahasabha* was conferred upon a vassal who had rendered certain remarkable services to his overlord. This was the highest distinction that could be attained by a vassal, for even the *yuvaraja* enjoyed no higher feudal privilege than this. According to *Manasollasa*, this privilege signified by the use of five musical instruments such as *sringa* (horn), *sankha* (conch shell), *bheri* (drum), and *jayaghanta* (bell of victory).²⁴⁴ This was possibly at first a prerogative of the paramount power but later extended to vassals. To give an example, the Kadamba Adityavarman recites the full *prasasti* of his family with flag, seal and everything else in a record from Kogali, dated 992 A.D., whilst the *pattabandha* (coronation) of another feudatory ruler, a Nolambadhiraja, is particularly mentioned in a record of 1044 A.D.²⁴⁵ *Mahamandalesvara* Nagavarmarasa and Butarasa enjoyed the titles *Toredadiya-Bhima* (the Bhima on the bank of the River), *Naveleya-Partha* (the Arjuna of Navele) and *Manneya-godati* (Axe of feudal peers).²⁴⁶

Prof. K.A.N. Sastri records, 'Their (the feudatories of the Kalyana Chalukyas) rule is often described in nearly the same terms as that of the emperor himself; they too are said to be ruling from *nelevidus* or *rajadhanis*, to be

suppressing the wicked and protecting others, and to be occupying their leisure in noble and pleasant social and intellectual pursuits; their courts also were minor replicas of the imperial establishment, and they had their own ministers and administrative staff quite distinct from the corps of residential officers of the emperor; in one instance no fewer than five ministers of a single feudatory are mentioned'.²⁴⁷ Vikramaditya-VI bestowed on general Ravideva all the insignia of royalty such as the white umbrella, the great drum and the fly-whisk.²⁴⁸ Similarly he made Somesvarabhattopadhyaya his *mahamatya*, bestowed on him all the insignia of royalty, put him in charge of *Dharmadhikara*, the administration of grants and gifts and also placed his material resources (*samastasampada*) at his disposal.²⁴⁹ The emperor was the supreme bestower of honours but this prerogative was apparently delegated to the feudal lords enjoying the confidence of the emperor. Thus during the reign of Somesvara-I a certain Kesava *Gavunda* of the Goduva family obtained the use of royal insignia from the Kadamba Harikesin of Bankapur.²⁵⁰ Vikramaditya-VI while ruling as the governor of Gangavadi conferred on a certain Kesava his own title *Chalukya-Ganga-Permadi* and allowed him to use the white umbrella, the double chauris of gold, the flag, the war-drum, the parasol of peacock-feathers and other insignia.²⁵¹ Under the Rashtrakutas, the political predecessors of the Kalyana Chalukyas, the feudal lords were permitted to use the feudal throne, fly-whisk, palanquins and elephants.²⁵²

This clearly indicates the trend towards the feudalization of the political functionaries during this period.

The feudal lords were expected to carry out royal orders in the fiefs held by them. They were free to increase the taxes or to impose fresh ones. They paid yearly tributes to the emperor. Some of the feudal lords went to the extent of contracting diplomatic matrimonial alliances with their overlords. Vinayaditya Hoysala offered his daughter or sister in marriage to Somesvara I.²⁵³ Ereyanga married Mahadevi, the daughter of a certain Irukkavel or Irukkapala the younger brother of a Pandyan prince who assisted Vikramaditya VI.²⁵⁴ Akkadevi, a Chalukyan princess, seems to have married Mayuravarman, a Kadamba chieftain.²⁵⁵ Chandralekha or Chandaladevi, one of the principal queens of Vikramaditya VI, was the daughter of Silahara Marasimha.²⁵⁶ Jayakesi II of Goa married Mailaladevi, the daughter of Vikramaditya VI.²⁵⁷ Some of the feudatories even style themselves as the sons of the emperor. Kundamarasa who governed Banavasi 12,000 and Santalige 1,000 is described in some records as the son of Irivabedanga. It has been suggested that here the title 'son' is evidently commemorative of king's appreciation of loyal and valuable service rendered by a feudatory.²⁵⁸ All these instances will give us an idea to state that the feudal lords not only maintained very close links and relations with the emperor but also

indicate the growth of feudal organisation of the state which ultimately reduced the strength of the centre.

The feudatories were allowed to preserve their original fiefs and status intact in every respect, generally subject to the open and loyal recognition of the political paramount of the emperor by reciting his imperial titles and reign first of all and then afterwards introducing their own respective *prasasti* with some phrases like *tatpadapadmopajivi* - dependent upon the lotus feet of the emperor. This fact has been testified by some scores of inscriptions issued during the period under our survey. However, the chief obligation of the feudatories was to render military assistance to their overlord. This practice was in vogue in the feudal polity of the Rashtrakutas. There are many instances where the feudatories participated in the campaigns conducted by the Rashtrakuta emperor with their feudal militia.²⁵⁹ One can notice this feudal feature also playing a vital part in the Kalyana Chalukyan polity. The Chilukuru inscription of 1067 A.D. gives a long *prasasti* of Asagamarasa of which the following titles, viz., *Chola gaja bhatamalla*, *Chola bala jalabdhivadabanala*, *Chola kataka Surekara* and *Kaveri Arikakara* figure prominent. It appears from these titles that Asagamarasa had taken a leading part in the wars of Trailokyamalla Somesvara-I against the Cholas and was thus responsible for many of his victories.²⁶⁰ The Kakatiya Prola I, son of Beta I, got *Hanumakonda-vishaya* along with Sabbi-1000 as a permanent fief through a charter from Trailokyamalla Somesvara-I apparently in return for a

meritorious deed which must be of a military nature.²⁶¹ Vinayaditya Hoysala sent a large contingent of Kannadiga troops under the command of his youthful son Ereyanga to support the cause of Somesvara-II against Vikramaditya-VI and Jayasimha.²⁶² By the orders of Tailapa-II, the *yuvaraja* Satyasraya Irvabedanga, chased the *Konkanesvara* (Rashtrakuta) to the sea, conquered the Gurjara and made the earth happy.²⁶³ The Kadamba chieftain Chattaga or Chatta is said to have put the Malava to flight, drunk the waters of the Godavari and earned for himself the title 'guardian of the high land' from the emperor Jayasimha-II.²⁶⁴ Madhavaraja, the son of Kesavaraja, participated in the Chalukya-Chola war and won the admiration of Jayasimha-II by his skilful handling of a strong cavalry force during the war.²⁶⁵ *Mahamandalesvara* Revarasa helped his overlord Somesvara-I in suppressing the Silahara Mummuni and Paramara Bhoja.²⁶⁶ Ereyanga's military support to his overlord is very well attested by many of his inscriptions. It is recorded that the Malava king's hill fort, which was too strong for the Chalukyas, he, without effort plundered while Chalukya was looking on.²⁶⁷ In another place it is said that Dhara was considered to be the loft (male) of the Malava kingdom, but Ereyanga easily won it and made it over to his liege lord.²⁶⁸ Thus it would appear that one of the important functions of the feudal lords was to supply soldiers and to participate in the campaigns conducted by their overlords. For the service rendered, these feudatories were neither paid in cash nor kind, but

as stated above, they were assigned extensive fiefs as their remuneration. This clearly shows the prevalence of feudal element in the Western Chalukyan polity.

It is very interesting to note in this connection that petitions were presented to these feudatories by the people in the same way as to the emperor. Thus in 1078-79 A.D. a *binnapa* was presented to the *Mandalika* Joyimayya by Perggade Kambanna for the gift of land to the god Kambesvara.²⁶⁹ Sometimes the *mandalikas* sought permission from his overlord before making a gift of land, village etc. This shows the growth of feudal relations during the Kalyana Chalukyan period. One of the important rights of the feudal lords was to create their own sub-vassals, some of whom were given the privilege of using the five great musical instruments, and making grants independently.

The emergence of sub-feudatory intermediaries fostered the growth of sub-infeudation. The right or the practice of sub-infeudation was practiced very widely under the Rashtrakutas and the Kalyana Chalukyas might have inherited the same from them.²⁷⁰ Sufficient evidence are ~~not~~ there regarding the royal machinery which exercised control over the feudatories. Prof. R. S. Sharma states that the officer viz. '*Mahasandhivigrahika*' was in charge of the Rashtrakuta royal policy towards vassals both in times of war and peace.²⁷¹ It appears that the *sandhivigrahika* continued to perform the same function during the period under consideration.

The Manasollasa states that the *sandhivigrahika* should be an expert in summoning, dismissing and installing the *samantas*.²⁷² Kaliyarasa, the son of general Madhuva of the Vanasa family was the Great Lord of Peace and War of the Kannada country. The Kolanupaka inscription of 1107 A.D. describes Anantapala *dandadhisa* as *mahasamantadhipati* (Lord of the Great Feudatories), *mahaprachanda-dandanayaka* (the Formidable Commander of Forces) etc.²⁷³ It would thus appear that the *mahasamantadhipati* was in charge of the feudatories of the realm. It has been suggested that the major feudatories were expected to entertain in their capital a political agent from the central government. These agents were known as *samantadhipatis*, on account of the control which they exercised over the feudatories or *samantas*. The disloyal feudatories were dismissed from office and were punished.

The feudal character of the Kalyana Chalukyan polity is further supported by the existence of a large number of military commanders who is referred to in the inscriptions as *Senapati*, *Dandanayaka*, *mahadandanayaka*, *mahaprachanda-dandayakas* etc. Bayala Nambi was the famous general of Satyasraya Irivabedanga who carried fire and sword into the Chola Empire by attacking the fortresses of Dannada (Dhanyakataka) and Yenamadala.²⁷⁴ *Mahaprachanda dandanayakas* Madhusudana, Nagavarma and Bachiraja were the other generals of Somesvara-I. Anantapala and his nephew Govinda were the famous generals of

Vikramaditya VI and they has participated in the Chola-Chalukya wars and brought glory and fame, to the emperor.²⁷⁵ These generals not only extended their military support to their overlords but also were empowered to make gifts of their own to secular and religious institutions. Madhuvaparasa, (Madhusudana) made a sumptuous endowment of land for the educational institution called *Ghatikasthan*, founded, in the *agrahara* of Nagavavi.²⁷⁶ General Chavanayya constructed a tank and a shrine and made a gift of land for their maintenance.²⁷⁷ Bhanudeva, the army officer of Kallakelagu *nadu*, made a gift of the income derived from the tax *Vaddaravula* and a tank with the adjoining land for the offerings and worship of a Baddi Jinalaya in 1186 A.D.²⁷⁸ The Kolanupaka inscription dated 1107 A.D., records the gift of income derived from certain specified taxes to the god Jagaddeva Narayana by Anantapala *dandanayaka*.²⁷⁹ Sometimes, at the request of the military generals, the feudal lords donated villages and lands to the temples. Thus at the request of Sayimayya, the army commander of Kollipaka 2,000, the *mahamandalesvara* Chalukya Ganga Permadi Kumara Somesvara made a gift of the village of Panupura to the goddess Ambika in 1125 A.D.²⁸⁰ The military commanders, like the feudal lords, were assigned fiefs for the services rendered to their overlords.²⁸¹ The famous Anantapala *dandanatha* is described, in an inscription of 1118 A.D., as the ruler of Vengi 14000.²⁸² Govinda *dandanatha* was ruling Kondapalli in the Krishna district in 1127 A.D.²⁸³ *Dandanayaka* Savipayya was in charge of the region of Kollipaka

2,000 in 1124 A.D.²⁸⁴ The achievements, powers and privileges enjoyed by the military commanders unmistakably paved the way for the growth of a feudal aristocracy which undermined the prestige of the royalty. The growing hereditary character of these military officials tended to feudalize the administration further. These military tenures came to be known as *maraya*, *nayanikara*, *unibaliga*, *amarani* and *padai-parru-sarvamanya* during the time of the Cholas, Kakatiyas and Vijayanagara.²⁸⁵ The military functionaries were called as *nayakas* under the Eastern Gangas, *rautas* under the Chandellas and Gahadwalas and *rajaputras* under the Chalukyas where feudalism based on military tenure prevailed.

The general trend towards feudalising officials was reflected not only in assigning fiefs in lieu of their services and bestowing high sounding titles to emphasize their rank but was also indicated by the practice of combining several offices in the same person. Thus *dandanayaka* Nagadevayya held the offices of *maneverggade*, *amatya* and *bahattaraniyogadhipati*²⁸⁶ Baladevayya enjoyed the posts of *Mahapradhana*, *heri sandhivigrahi*, *senadhipati*, *kaditaverggade* and *dandanayaka*. Hemmadi *dandanayaka* is said to have enjoyed the offices of *mahapradhana srikaranam*, *sarvadyaksha*, *maneverggade*, *mahapasayita* etc. The Burugugadda inscription of Vikramaditya-VI describes his general Anantapala, *mahasamantadhipati*, *mahaprachanda dandanayaka*, *mahapradhani*, and *maneverggade* etc.²⁸⁷

The feudal military character of the Kalyana Chalukyan state is also evident from the practice of granting land to the descendants of the heroes who sacrificed their lives for the cause of the emperor, empire, village, fort etc. They are described in the South Indian land grants as *netturu padi manyam*, *ratta kudagal*, *virabhoga* etc.²⁸⁸ In South India, since 4th century A.D., the practice of erecting hero-stones (*Viragallu*), on behalf of heroes who sacrificed their lives and granting lands to their descendants was profusely followed.²⁸⁹ R.Chandrasekhara Reddy observes: In the history of medieval Andhra, one can observe a band of heroes whose faithful attachment to their lords was incomparable. Their devotion sometimes took an extremely personal turn. These heroes seem to have taken to their heart the high principle that their lives were dedicated solely to the wellbeing of their patrons; to render every kind of service to the lord, to fight for him in the battle-field, to defend him against enemies at home, to make him happy in every way, was considered their one and only life task, and when he happened to die, these followers even went so far as to decide that their own lives were no more worth living.²⁹⁰ The Alampur inscription of the time of Vikramaditya-VI records the gift of a land to perggade Mallimayya in connection with the death of a person, who was killed in a scuffle.²⁹¹ Another inscription records the gift of one *mattar* of rice land measured by a long rod in the tank area, a house and freedom from taxes to a certain *Dasi* who lost his life in a fight.²⁹² The land that was granted to the descendants of a hero was known as *kalani*, *kalniitju* and *Jivane* in the Andhra

region.²⁹³ The vast number of *Viragals* found in the Nalgonda, Mahaboobnagar, Kurnool, Kadapa, Anantapur and Nellore districts prove that the inhabitants of these regions were the most warlike of all the Telugu speaking people.²⁹⁴ Hence, it is evident from the above discussion that the practice of rewarding the descendants of the heroes who sacrificed their lives in protecting the emperor, empire, village, fort, cattle, etc., by rent free lands houses and toll incomes created landed intermediaries between the emperor and the people.

The preponderance of the military element in the Kalyana Chalukya polity may be inferred from the numerous military and administrative camps that are referred to in the inscriptions of our period. In 1024 A.D., it is stated that Jayasimha-II was staying in his victorious camp in the neighbourhood of Kollapura (modern Kolhapur) and planning further to conquer the northern territories.²⁹⁵ Etageri, Kollipaka, Hottalukere, Ghattadakere and Kalyani were the other *nelavidus* that figure prominently in the inscriptions²⁹⁶ of Jayasimha-II. The Pulijala inscription of the time of Somesvara-I (1064 A.D.) was issued jointly by the two Chalukyan princes Ganga Permanadi Vikramaditya and Nolamba Permadi Jayasimhadeva while camping at Mamchchala (*nelevidu*) on the bank of Tungabhadra on their victorious advance to repel the Chola invasion.²⁹⁷ This might be a reference to the famous Kudal Sangam battle that took place between the Cholas and the Chalukyas. In 1049 A.D., Somesvara-I was residing in the

nelavidu at Vaggapura in Karhada-nadu after his conquest of the Pallavas.²⁹⁸ An inscription from Sudi, dated 1061 A.D., mentions that Somesvara-I was at that time in camp at Paliyappayanavidu in Sindavadi after his *digvijaya* in the South and the conquest of Chola.²⁹⁹ There is epigraphic evidence to state that Somesvara II was in camp at Balikapura in 1071, 1074 and 1076 A.D. at Kalyani and Vikramapura in 1074 A.D. and at Tangodage on the north bank of the river Krishna in Taradavadi in 1075 A.D. In A.D.³⁰⁰ Hoysala Vishnuvardhana's general by name Gangaraja made successful night attack upon the imperial forces (Vikramaditya's) encamped at Kannegala under the command of the twelve *samantas*.³⁰¹ The prominent residences and the temporary military camps of Vikramaditya-VI that are referred to in his inscriptions were Ponusuppe, Etagiri, Pottalakire, Appayanadakuppa, Ballakurde, Manyakere, Kollipaka, Jananathapura etc.³⁰²

The development of feudal relations between the State and the guilds which characterized the Rashtrakuta polity also continued to exist during the Western Chalukyas of Kalyana.³⁰³ A large number of guilds are referred to in the inscriptions of Andhra and some of them are the Five Hundred Swamis of Ayyavole, *Nakharamu*, *Vira-balanjas*, *Ubhaya-Nanadesi*, *Setti-guttas* etc.³⁰⁴ The titles and designations like *Riijasresthi* (Royal merchant), *Vaddavyavahari* (the great merchant), *Samayachakravarti* (President of the meeting of the guilds known as *mahanadu*), *Nadapergade* (head of a district), *Pattanasvami* etc., enjoyed by

the prominent *sette's* betray feudal relationship between the state and the guilds.³⁰⁵ It is likely that the royal merchants enjoyed the insignia of royalty such as the white umbrella, the great drum, the fly-whisk etc. The *mummuridandas* that are referred to in the inscriptions of Andhra and Karnataka regions might be the militia of the Balanja merchants.³⁰⁶ It is known from the inscriptions of the Tamilnadu that the *Nanadesi* guild of merchants had soldiers of their own known as *Eri-viras* and *Kongalvas*.³⁰⁷ The title *Chalukya rajya mula sthambhayamanulu* assumed by the guild of *Teliki* 1,000 indicates the military support extended by the merchants. It is even suggested that the first Chalukyan king of Vengi had some *Teliki*³⁰⁸ contingents in his army. The guilds were allowed to maintain their own flags. Thus the *Pekkandru* guild had a flag of its own bearing the figure of a *Garuda Suddhagarudhadhavaaja virajitulu*.³⁰⁹ The guilds had the right to punish the recalcitrant persons of the *samaya*. The epigraphical evidence shows that the merchant guilds had their own assemblies and enjoyed full autonomy in the management of their own affairs.³¹⁰ They made gifts to the temples and institutions of charity and also played a prominent part in the revenue and judicial administration.³¹¹ Thus it would appear that the merchant guilds emerged as powerful intermediaries monopolizing the trade and commerce of the empire and also controlling the local civil, revenue and judicial matters.

Another distinctive feudal character of the Kalyana Chalukyan polity was that of assigning either regular and exclusive levies or *manya* land to the officials

who were in charge of the local self government in return for their services. *Nadugavunda* whose position was hereditary was either appointed by the king or elected by the people. He was the chief executive of the *nadu* assembly and his functions were taxation, improvement of agriculture, administration of justice, etc.³¹² It is known from inscriptions that his remuneration consists of the income from the *inam* land, a fee from each one of the villages under his jurisdiction, toll on merchandise from the fairs conducted within his *nadu* and house tax.³¹³ The *Gavunda* was the centre round which revolves the entire administration of the village. Prof. G. S. Dikshit states that the office (*Gavunda*) was given either by the king, or his officers, or by the people of the village or the *nadu*, to a person who distinguished himself by public service, especially in the village or villages to which he was appointed. If he was not appointed by the government, he had to be confirmed by it, because throughout, the village headman has functioned both as a representative of the people and as an agent of the government.³¹⁴ Like *Nadugavunda*, *Gavunda* also received as his remuneration, rent-free *inam* land called *gaudagodage*.³¹⁵ He was the magistrate of the village and had the village militia under him. It is very interesting to note in this connection that the village headman had received presents during the *dipavali* festival and fee at the time of the sale of land apparent by the people living in the area under his jurisdiction purely a feature which prevailed under feudal polity.³¹⁶ *Nada-senabova* or *Nada-karana*, the accountant of the *nadu*, was also assigned *inam* lands in lieu of his

services.³¹⁷ The village servants of the *ayagars* that are mentioned in the Kalyana Chalukyan inscriptions either individually or collectively (other than the above mentioned) are the boatman, the *barika*, the *totiga*, the stone-mason, the blacksmith, the goldsmith, the carpenter, the barber, the astrologer etc.³¹⁸ These servants were given *inam* lands but they were not to be mortgaged. Sometimes as an alternative they received a fee or *aya* in the form of a grain or other income in kind at harvest time. Thus the practice of assigning *inam* lands to the officials in charge of local self-government in lieu of their services betrays traces of feudal element in the Kalyana Chalukyan polity.

The practice of rewarding plots of land, villages, fiscal and administrative rights to the Brahmanas and the temples by the kings, queens, feudal-lords, private individuals, guilds and the other institutions paved the way for the emergence of powerful landed intermediaries between the king and the people during the time of the Chalukyas of Kalyana.³¹⁹ Thus Abhinava Sarasvati, the queen of Tribhuvanamalla Vikramaditya VI made a gift of a village of Bellera in Kanne *nadu* to Brahmesvaracharya Pandita.³²⁰ The same queen assigned the village of Damagatla to Brahmesvarasvamy of Alampur.³²¹ A certain Chola Maharaja granted Pulusu situated on the bank of Tungabhadra for the worship of a god.³²² Kumara Tailapa assigned the village of Vemugallu to Gokarnarasi Pandita.³²³ The practice of granting rent-free land and villages to the Brahmanas, temples,

educational institutions, and the heroes who sacrificed their lives for the cause of the emperor, empire, village, fort etc., paved the way for the creation of powerful landed intermediaries. The feudal character of the trade guilds is evident by the supply of militia to their over-lord and the powers enjoyed by them in the civil, criminal, commercial and administrative matters of the realm. The officers in charge of the local-self government were assigned inam lands in lieu of their services. All these features clearly support the existence of feudal element in the Kalyana Chalukyan polity.

FINANCE

Sources of Revenue

The major source of revenue to the exchequer was, of course, the land revenue theoretically, king was the master of all the land ruled by him and he distributed it among his subjects, under different systems of tenure. It is not necessary here to enter into discussion about the existence or otherwise of private ownership of land. Available evidences amply show that land could be owned privately; but whether the landowner could alienate the land under all circumstance cannot be definitely stated.

That the village as a unit owned the land and that it was managed by the village council is also clear in cases of gift or such other transactions the approval and permission of the king and his officials was implicit. There is also evidence to

show that the king himself had the right to own private land, which is generally referred to as de mesne land.³²⁴

Agriculture being the main profession of the country, quite naturally much of the treasury's income was derived from the land tax. The inscriptions of the period under study reveal the names of a number of taxes, but the exact imports of many such are obscure and absolute. Land was divided into different types, as wet, dry, garden land, grassland, wasteland, and forest. They depended upon the fertility of the soil and the taxes were assessed accordingly. The different land taxes to be paid were *siddhaya*, *dasavanda*, *divasayada sunka*, *bhattatya niruni-sunka melivana*, *tippe sunka* and the like. *Siddhaya* was a fixed tax. But it is not possible to state that it was a tax levied only on land. Instances may be cited to show that it was levied also on houses and shops. Hence, it may be interpreted to mean fixed aya (income) tax levied on immovable properties like land and houses and also shops. It was subject to revision. *Dasavanda* (also spelt *dasavanda*, *dasavamdja*, *dasavamma*) is another word, which has been differently interpreted. It has been taken to mean (1) one tenth of the revenue set apart for repairs to the tanks and wells for purposes of irrigation, (2) land, the income from which would be equal to the amount thus set apart, (3) the right of collecting one tenth of the produce of lands irrigated by the person who repairs the water source or (4) tax equal to one-tenth of the subject.³²⁵ Available evidences seem to indicate that it

may not be taken to refer exclusively to the revenue on land payable in connection with the construction of a tank or any such water source. It would appear that it was also one-tenth portion of tax payable to the authority concerned from out of the yield from land or revenue. *Nirunisunka* was the water cess to be paid by the farmer. It is probably synonymous with *nirukuli*. *Melivana* may probably be taken to mean the tax levied on ploughs. *Meli* means a plough; but it is also a name applied to the guild of agriculturists, and unless it is taken to mean that such guilds were also to pay taxes. This may be the tax levied on ploughs. The Gobbur inscription³²⁶ records a grant of money collected at the rate of one *hana* on every *kuntey meli* by the *Meli-1000* (body) for worship and offerings to god *Mahalinga Melesvara* installed by them.

Sources of revenue included other kinds of taxes like the commercial taxes such as on transport, sale and purchase of goods, profession tax, social and community taxes, judicial fines and the like. Some of them were *perjjumka*, *kirudere*, *santevana*, *manevana* (*manedere*) *hostilavana*, *handarahana*, *sulavalapana*, *kannadivana*, *maduvega-sumka*, *angadidere*, *volvaru*, *horavrau*, *dandaya*, *dombadere*, *ganadere*, *navidavari* etc. *Perjjumka*, *kirudere*, *volavaru* (import) *horavaru* (export) and the like were customs levied on trade and articles of merchandise. *Santevana* may be taken to mean a tax levied on merchants carrying on business in weekly markets. *Angadidere* (tax on shops), *dombadere*

(tax on tumblers), *gaanadere* (tax on oil mills), *navidadere* (tax on barbers), and various professional taxes. *Sulavalapana* is perhaps the tax collected by the *sulavala* i.e. a functionary in charge of music and dancing services, held regularly in the temple although the term may not mean that he was a music and dance master maintaining professional women skilled in such fine arts.³²⁷ *Kannadivana* (tax on mirror) is obviously a tax connected with a similar profession. House tax (*manevana*), tax on threshold (*hosatilu*) and the pandals (*hamdara*) were property taxes levied by the local bodies. *Dandaya* is the revenue collected from judicial fines. But interesting is the tax levied on marriages (*maduveya sumka*). These are only a few of the several more varieties of taxes, the income from which filled the treasuries of the state as also the local bodies. There were commercial taxes collected on merchandise. Many articles of merchandise that were brought into the market were levied upon and the amount of tax depended upon the quantity of the commodity. Inscriptions from Alampur³²⁸ for example, enumerate in detail the amount of tax collected on each commodity brought into the market of the area such as cotton, salt, turmeric, pepper, oil, ghee, ginger, jaggery, areca nuts, betel leaves, sugar, etc and even loads of firewood.

In this connection, it is necessary to refer to the various guilds that functioned during the period. These guilds, which were purely economic organizations, controlled the administration of many townships, specially

urban ones and also preserved self-government in trade. The *nanadesi*, *mummuridanda*, *gavare*, *gatriga*, *banangiga*, *tambuliga*, *telliga*, *gole*, *nakara*, *sahavasi*, *sale*, *toraha*, *saliga*, *setti*, *settigutta*, etc were all members of such guilds, which seem to have had the headquarters at Ayyavole, the modern Aihole in Bijapur district. Their most important function was to carry on trade. The Belagami inscription,³²⁹ which gives the most, detailed description of this organization, explains how the members of this organization carried on their work of trade by visiting all *gramas*, *nagara*, *khedas*, *pattanas* and *dronamukhas* with all the merchandise. But they took active part in local administration also. While levying taxes or making a gift of income from taxes, the government consulted them. They themselves figure as very generous donors of grants to temples, tanks, etc of the country. The organization seems to have had its own staff to control the affairs. The *pattanasvami* seems to be one of them in the upper rank and perhaps he was the president of the guild, while the *vadda-vyavahari* was the senior merchant and also a moneylender. In the lower ranks were the *nada heggade*, *nada prabhu*, *mangara* etc. Dr. Mahalingam refers to a corporation of the agricultural community called the *Chitrameli* in Tamilanadu and says that they “very probably had control over the production and distribution of the produce from land”.³³⁰ In Andhra also there was similar organization of the agricultural community, which is referred to as *meli*. An inscription found at Nellore dated in 1197 A.D., refers to *Nellur Chitrameli* i.e. ‘the guild of cultivators having

jurisdiction over Nellore region'. It further records that the members of this guild pertaining to various territorial divisions assembled at *Chitrameli mandapam* in *Tirupparakadar – Chitrameli Vinnagar*, and made a grant.³³¹ The term *okkalu* occurring in the inscriptions of Karnataka and in some parts of western Andhra is a reference to a corporate body and the *Okkalu* appear to have been the counterparts of the *Chitra meli* of Andhra and Tamilnadu. Generally the term means a cultivator, though it also taken to mean a household or family. The cultivators usually grouped themselves into batches of fifty or sixty etc referred to in the records as *aivattokkalu*, *aruvattokkalu* and so on. These *okkalus* seem to have had certain rights and privileges. Instances are found in inscriptions where grants of lands etc are made to temples or individuals with the consent of this body. They also acted as witnesses to gifts even as trustees of charities. It is thought that they also owned land in common. But that as a body they were making grants "for charitable purposes, levied taxes parts of which they on occasions assigned towards charities, were witnesses to acts of charity and maintained the charities of others is no doubt clear from the records.

So far as the system of land, liquid and grain measures are concerned, once again the inscriptions give us a variety of technical terms, the meaning of many of which, however, is not always clear. *Putti*, *Khanduga*, *Kamma* and *marttar* etc. are two terms commonly used for land measure. But the unit of these seems to have

differed in different areas. Some other measures known are *na* i.e. *naluva*, *matlu*, *gocharamamu*, *adda*, *patikadu* or *patuka*, *visa* or *visamu*, *kuli*, *kunta*, and *patta*.³³²

COINAGE

Gold and silver coins were in use during the rule of the Chalukyas. Quite a number of coins are known to us from the records, like *dramma*, *gadyana*, *pana*, *suvarna*, *sahani-kati*, *salike*, *gulike*, *kagini*, *mada*, *visa*, *adda*, *pratapa*, *dharana*.³³³ It seems that there are several types of *gadyanas* like *dusaragadyana*, *Kataka-gadyana*, *perggade-gadyana* and *ani-gadyana*.³³⁴ An Inscription from Lakkundi refers to a *belli-gammata* which may imply a mint of silver coins. The term *kammata* mentioned in the epigraph is a reference to the mint where the coins were struck. Sri N.L. Rao has already shown that there existed a mint at Sudi, and he surmised that there was one more at Lokkigundi, i.e. modern Lakkundi. This surmise is now confirmed that inscriptions refer to the *anikara* (mint-master) at Lakkundi and to *Lokkiswaheyagadyana*.³³⁵ Yet another epigraph refers to the *gadyana* of *Lokkiyaachchu*. Some coins ascribed to Taila-II, Jayasimha-I and his sons and other members of this dynasty are described by Buhler and others. Some of the terms like *achchu*, *ani achchina keni achchina mole*, connected with the mints of the period are known to us from the records.

Though the Chalukyas of Kalyana attracted the attention of historians from a long time, their numismatic history, however, is not bright. No serious attempt

was made till recently to study the coinage of this dynasty in a detailed way. However, scholars like Krishnasastri, Deshikachari, Altekar, Bhandarkar, Rama Rao, M.H. Krishna and others published some notices of the coins of this dynasty.³³⁶

The coinage of the Chalukyas could be studied from three sources, namely, the inscriptions of the Chalukyas of Kalyana, the specimens of the coins so far discovered and from the references to coinage in the contemporary literary works. The first two are examined here. From the large number of references to coins, mints, various denominations, the names of coins in the contemporary inscriptions, it becomes clear that the period was very rich from the numismatic point of view. Unfortunately, the inscriptions supply stray information without giving the details of the coinage of the times.

It becomes clear from the epigraphic references that there were many mints working in the Chalukya period. Considering the number of references to it the mint at Lokkigundi seems to have been prosperous during the period. The existence of another mint at Sudi is evidenced by an inscription of the time of Tribhuvanamalla.³³⁷ The inscription mentions gifts made by Uttavoja, the goldsmith and the mint-master of Tribhuvanamalla, to god *Kammatesvara* at Sudi. It also becomes clear from the details given in the record that gold coins were minted under the orders of Uttavoja who was the royal mint-master. He had the

privilege of owning the die (*Kammatada ani*) containing the royal seal for striking the coins. Another inscription at Lakkundi of the time of Somesvara IV mentions such terms as *acchu*, *ani*, *acchina kani* and *acchina mole*, which are connected with the minting of coins.³³⁸ The same inscription mentions the word *belliyagammata*, which shows that silver coins were also minted in addition to gold coins.³³⁹ In some cases, the coins are mentioned along with the name or the initial letter of the place of the mint. For example *Lokkigundi gadyana* or *Lokki gadyana* are obviously *gadyanas* minted in the mint at Lokkigundi.

Though coins of many denominations and types are mentioned in the inscriptions of the period, *Gadyana* seems to have been the most popular coin. It was written in various forms and abbreviated as *gadya* and *ga*. Many types of *gadyanas* are mentioned in the inscriptions and it is difficult to understand their precise nature. It was already referred to *Lokki gadyanas* which were obviously *gadyanas* minted at Lokkigundi mint. Kondguli inscription of Bhulokamalla dated 1132 A.D. mentions *Varttaka Lokki gadyana*, *Kataka Piiya gadyana* and *Kataka gadyana*. Dr Ramesh who has edited this inscription surmise that *Varttaka Lokki gadyanas* were the coins minted by merchant guilds of Lokkigundi.³⁴⁰ He also thinks that the *gadyanas* associated with the word *Kataka* were minted in the city (*Kataka*), and the *Priya gadyana* was so called because of the higher gold content in it. Kurhatti inscription of Jagadekamalla II, dated 1142 A.D. mentions

Lokkiyacchina gadyana.³⁴¹ Another inscription of the time of Tribhuvanamalla from Hubli mentions *Lokki Sraheya gadyana*, the exact nature of which is not known. An inscription of the time of Tribhuvanamalladeva dated 1098 A.D. from Kuditini in Bellary District furnishes some interesting information in this regard.³⁴² It mentions two types of *Pon* namely *Navilacchina pon* and *Lokki pan*. Probably the former contained the punch of a peacock as different from the latter which was minted at Lokkigundi mint. The inscription in question refers to an agreement according to which Savimoja who wanted to convert *Lokki pons* into peacock *pons* was to give peacock coins of the same weight³⁴³ and in consideration of the profit should pay twelve *gadyanas* to the temple of Svamideva.

Though it is difficult to know precisely the relative value of all the different coins mentioned in the inscriptions, some idea about them can be had from some inscriptions. An inscription from Nidugundi mentions the relationship between a *gadyana* and a *pana*.³⁴⁴ This inscription gives a list of donations in Gold and specifies the total as six *gadyana*. The details mentioned are five *gadyana* and ten *panas*. The total of these two being six *gadyana*, it becomes clear that one *gadyana* consisted of ten *panas*. From references in other records of the period the following table may be deduced:

1 *gadyana* = 10 *panas*

1 *pana* = 4 *haga*

1 *pana* = 4 *kagini*

1 *haga* = 4 or 5 *Visas*

1 *haga* = 2 *bile*

Now, let us examine the specimens of coins discovered from various parts of the country. Though we get number of references to coins and transactions involving various coins in inscriptions of the period, disappointed by the small number of coins and coin types of the Chalukyas of Kalyana so far discovered and reported. Even in the study of these coins does not give the information, because these coins generally contain not the names but the titles of the rulers, which were common to more than one king. Thus the coins which contain the legend Jagadekamalla may belong to any of the three Chalukya rulers who had the title Jagadekamalla.

So far, gold and silver coins of the Chalukyas have been found, though there are epigraphic and literary references to copper coins also. The Chalukya coins are generally round and punched with various symbols on one side of the coin only. Thus their reverses are blank. Usually they contain Kannada legend of the name of the king and *Sri* in Kannada characters, Sun and Moon, temple *gopura*, elephant, lion and boar. Because of the large number of punches on thin sheets of metal, they have assumed the cup shape. Kalyana Chalukyan coins have been reported from Karnataka, Andhra, Tamilnadu and Maharashtra. One of the richest collections of the Kalyana Chalukya coins is from the Kodur treasure

trove.³⁴⁵ Kodur is a small village in the Nellore District of Andhra Pradesh. Here was discovered, in 1913, by some villagers copper and earthen pots containing gold coins numbering to 15,462.³⁴⁶ This forms the basis of the study of the coins of the Kalyana Chalukyas.

Coins of Jayasimha II (1015-1044 A.D.)

There were three persons having the name Jayasimha in the Kalyana Chalukya dynasty. Of them, Jayasimha II, also called Jagadekamalla I was the most famous. Hence, it is presumed that he issued certain gold and silver coins.

Type A: Hultzsch describes six specimens of this type. They weigh about 57 ½-59 grains each.³⁴⁷ Each coin contains nine punches of which five represent a lion, two punches represent two 'Sri' in Kannada characters, the eighth punch has the word *Jaya* and the ninth punch contains *diva* in Kannada characters. This Jayadeva has been taken as Jayasimha and hence this coin is ascribed to Jayasimha II.

Type B: M. Rama Rao has described some coins which are in the coin cabinets of Andhra Pradesh Government Museum, Hyderabad.³⁴⁸ These coins either of gold or of silver measure 0.63" to 0.80" in diameter and their weight ranges from 54 to 60.58 grains. They are punched coins having obverse only. They contain four punches. But instead of the lion as in Type A, these coins contain the punch or punches of *Varaha* or boar. They also have one or two *Sri* punches and the legend

Jaya punched in Kannada characters. From the fabric, weight, size and even the legend they closely resemble the coins of Jayasimha. Hence there is no doubt that they are the issues of Jayasimha II of the Kalyana Chalukya family. These coins are found from various places in Medak, Nalgonda Districts of Andhra Pradesh, Gulbarga and Bidar Districts of Karnataka.

Type C: Rama Rao has also published a coin which is almost similar to the coins described above.³⁴⁹ But the coin in question contains a bull in seven punches, the word *Jaya* in another punch, and the word *diva* in the last punch. This weighs 59.69 grains and measures 0.80" in diameter. This coin has been found in Gulbarga district of Karnataka. But for the symbol of bull, the coin is similar to other Chalukya coins. Hence, this may also be ascribed to Jayasimha II.

Type D: In the above collection are two more specimens which are similar in weight, size and fabric to the coins described above.³⁵⁰ Instead of the boar or the lion, the coins in question contain an elephant. The elephant running to right with trunk hanging in central incuse and in four incuses in the corners, *Sri* in one incuse and *Jaya* in two incuses, the coins can be ascribed to Jayasimha II.

Whether Jayasimha issued coins with four different symbols such as lion, bull, boar and elephant has to be considered. Though the Badami Chalukyas had boar as their symbol, the Chalukyas of Kalyana had lion on their coins. What is

important in their coinage is the number of punches and the Kannada letter *Sri* and the Kannada legend. As stated earlier, an inscription which shows that some Chalukya coins contained peacock as their symbol. Thus there does not seem to be any improbability in Jayasimha issuing these coins with various symbols.

Type E: M. H. Krishna has published a coin of 0.75" diameter and 57.8 grains in weigh. It contains five punches of lion obliterated by four superior punch marks with one and two as *Sri*, the third mark being large spear head with dots below and the fourth mark containing the Kannada legend *Yaja*. This legend has been taken as a mistake for *Jaya* and hence this coin can be attributed to Jayasimha.³⁵¹

Coins of Jagadekamalla

Type A: The Kodur treasure contained 62 gold coins of this type.³⁵² They are round with diameter ranging from 0.6" to 0.8". Their weight also ranges from about 67 to 69 grains. These coins contain four punch marks namely the legend *Jaga*, *Jagade* or *Jagadeka* or *Jagadekamalla* in old Kannada characters. Opposite to it at the extremity of the coin is a symbol of a miniature temple. In between these two are two punches containing the conventional *Sri* in Kannada characters. Within the temple are seen a tree, dots, a crescent etc. On the reverse side which is generally plain are seen, occasionally a *naga*, a *chauri*, *svastika*, a *conch*, elephant etc. The legend *Jagadeka* is generally found either at the top or at the bottom of

the coin. A similar coin has been noticed by Elliott also,³⁵³ but he has not ascribed it to any particular dynasty.

Type B: Vincent Smith³⁵⁴ describes some coins of this type which are thin concave cup shaped gold pieces ranging in diameter from 1.03" to 1.1". They are varying in weight from 67.2 to 68 grains. These coins contain a big temple in the centre with Kannada legend *Jagadekamalla* on the basement of it. On the margin are found *Sri* punched three times and opposite to them are the punches of the legend *Jagadekamalla*, punched four times. Thus this coin contains the word *Jagadekamalla* punched five times in the whole coin. From this point of view, this can be called a unique issue of *Jagadekamalla*. There are some minor variations in the punching of the legend or the other symbols on some coins. Some coins contain *Sri Jagadekamalla* while others have simply *Jagadekamalla* at the base of temple or *Pagoda*.³⁵⁵ In some others on either side of the *Sri* at the top are two punches *Jagade* on one side and *Kamala* on the other. The same pattern is repeated below also.

Type C: In the Kodur treasure trove is a single coin which is slightly different from those described above.³⁵⁶ It is roughly round with a diameter of 0.6". At both ends of the vertical diameter are found the legend *Jagade* in old Kannada characters. At the other extremities are the conventional letters *Sri*. The central punch contains a human figure sitting with left arm bent at the elbow and placed

on the hip. At the top is a crown. The interspaces are filled with dots and pellets. Though Krishna Sastri did not assign this coin to any dynasty there is no doubt that this coin belongs to *Jagadekamalla* on the similarity of the legend and also the conventional *Sri*. The fabric and the size also are similar to those of the known *Jagadekamalla*'s coins.

Type D: M. Rama Rao has described a coin from the museum of the Andhra Pradesh Government, Hyderabad.³⁵⁷ This gold coin measures 0.72" in diameter and weighs 515.27 grains. It has been discovered at Matnoor in Adilabad District of Andhra Pradesh. It contains a symbol like *Linga* on *Vedi* in one punch and the legend *Sri Jagadeka*. The clear reading of the legend on the coin makes it possible to ascribe this coin to *Jagadekamalla*.

Type E: Rama Rao has also noticed two more coins from the cabinets of the same Museum.³⁵⁸ They are about 0.61" to 0.64" in diameter and weigh 54 grains. The central punch contains a boar facing right with crescent above, *Sri* in two punches lotus in two punches and the legend *Jaga* in one punch. Jayasimha also issued coins with a boar and hence this coin may be taken as an issue of Chalukya *Jagadekamalla*. Now, the problem is which *Jagadekamalla* of the Chalukya family issued these coins mentioned above. There were at least three persons in the Kalyana Chalukya family who had the name or the title *Jagadekamalla*. They were Jayasimha II who had the title *Jagadekamalla* I (1015-44 A.D.), *Jagadekamalla* II

(1139-49 A.D.) and Jagadekamalla-III, (perhaps the son of Taila-III). Of these three the first two were powerful and ruled the wide Chalukya Empire. The third Jagadekamalla was a governor somewhere and he was not powerful. Hence, Jagadekamalla-III as the author of these coins. Paleography alone comes to our help in deciding the author of these coins. These forms can be ascribed to the twelfth century. Hence the coin in question should be ascribed to Jagadekamalla II of the 12th century and not to Jagadekamalla-I who lived at least a century earlier. However, most of the scholars have attributed these coins to Jagadekamalla-I (Jayasimha-II) mostly on the ground that this ruler was more important and more powerful.³⁵⁹ This argument cannot be considered convincing. Paleography is definitely a better criterion to decide the period to which the coins belonged and hence these coins have been assigned to Jagadekamalla II. Our argument is supported by the famous Epigraphist Krishna Sastri, who wrote that 'It is not unlikely that our coins belong to Western Chalukya King Jagadekamalla-II'.³⁶⁰

Coins of Trailokyamalla Somesvara-I

Gold coins of this ruler though rare have been reported by Hultzsch³⁶¹ and M.H. Krishna.³⁶² Hultzsch examines three specimens which are about an inch in diameter and weigh 5 grains. Each of these coins contains nine punches of which five represent a lion, two punches contain- *Sri*, one punch of *Trelo* and the other

representing *mallā*. On the basis of the legend *Trelo- mallā* which should have been *Trailokyamallā*, and the similarity of these coins with the already known Chalukya coins, the present coins are ascribed to Somesvara-I.

Krishna attributes another type of coin containing spear head and *Nagari* legend without lion as belonging to Trailokyamallā Somesvara and calls it type B.³⁶³ Curiously the *Nagari* legend on this coin reads *Sri Jagadeva* and not *Trailokyamallā*. He surmises that Somesvara was called *Jagadeva* in Northern provinces of the empire. This is not supported by known facts. Further all the known coins of the Chalukyas of Kalyana contain Kannada legends and not legends in *Nagari*. Hence the attribution of Krishna is highly conjectural and cannot be accepted.

Coins of Bhuvanaikamallā Somesvara-II

The Kodur treasure trove contains 90 coins in which the legend *Bhuvana* in Kannada characters is seen.³⁶⁴ The legend *Bhuvana* may be taken as an abbreviation for *Bhuvanaikamallā*. Hence these coins have been attributed to Somesvara II who had the title *Bhuvanaikamallā*. These gold coins are round with a diameter ranging from 0.6" to 0.65". In fabric and weight they are similar to coins of Jayasimha-II. These coins contain nine punches. In the centre is seen a lion around which are four lotuses. There are two punches at the sides

representing two *Sri*. Sun and moon are also present on the coin. On the top of the coin near the extremity is the Kannada legend *Bhuvana*.

M.H. Krishna described coin with an elephant as the central punch and having the legend *Bavana*.³⁶⁵ This may be taken as a different type of Bhuvanaikamalla's coin.

Miscellaneous Coins

In addition to these coins described above which are of definite attribution, many coins of uncertain or doubtful attribution have been reported. They may be studied now.

Coins of Ayyana (1015 A.D.)

In the Kodur treasure trove are coins which may be attributed to Chalukya prince Ayyana.³⁶⁶ It is known that Vikramaditya-V was succeeded by his brother Ayyana and he ruled for a couple of months. The coins in question are round and contain two *Sri*, Sun and moon and the legend *Yana* in Kannada Characters. Some coins contain lion in the interspaces. Krishna Sastri thought that the legend *Yana*, perhaps, is a contraction of *Narayana*. However, it is more likely that *Yana* represents *Ayyana*, the name of the Chalukya prince. The coin in all other respects resembles the Chalukya coin. Hence, in all likelihood this coin may be an issue of Chalukya prince Ayyana.

Taila-II had a son named Dasavarman and it is quite likely that he did not come to the Chalukya throne. Probably he was a *Mahamandaladhipati* under his elder brother's rule. In the Kodur treasure trove are certain coins which can be attributed to this ruler.³⁶⁷ Only one coin of this type has been noticed. It is about one inch in diameter and almost resembles certain coins of Jayasimha and Trailokyamalla.³⁶⁸ In the centre is a tusked elephant and round it Sun and moon flanked by Kannada legend *Dasa* at the top and *Varma* at the bottom. As this coin resembles in all respects the Chalukya coin and also the fact that it contains the legend *Dasavarma*, there is no difficulty in attributing this coin to Chalukya prince Dasavarma.

In the Kodur treasure trove are seen certain coins which resemble the Chalukya coins in fabric and size.³⁶⁹ They are roughly round and are punched, on the obverse only. They vary from 0.7" to 0.8" in diameter. They bear the legend *Bhujaba*, obviously standing for *Bhujabala* in Kannada characters of the twelfth Century A.D. They also have conventional *Sri* similar to the other Chalukya coins. Also seen are Sun and Moon and some minor symbols.

There are some minor variations in the coins described above.³⁷⁰ Some of them show a hook attached to a spear having a dot inside the hook and three dots in a cluster on the other side of the spear remote from the hook. The point of the spear is flanked by the moon and the sun on its right and left sides. The legend *Bhujaba* and conventional *Sri* are similar to those on the coins mentioned above.

It is very difficult to say who this *Bhujabala* was. Most of the Chalukyan kings had that title *Bhujabalavira*. Hence, it is possible to ascribe this coin to any particular Chalukya king. However, the palaeography of the legend suggests twelfth Century A.D. as the date of these coins. Though the title *Bhujabala* and *Bhujavira* are common in the Telugu-Chola kings of Nellore region, the unmistakable Kannada legend on these coins, excludes them as the authors of these coins. Moreover these coins are extremely similar to those of the coins of Jagadekamalla, Trailokyamalla and Bhuvanaikamalla. From these points, one can ascribe these coins to the Chalukya dynasty. M.H. Krishna attributes these coins with the legend *Bhujabala* to Vikramaditya-VI. His argument is 'the great number of the coins and the attempted restoration of better art indicate a long and prosperous reign which could be only that of Vikramaditya-VI who reigned for 50 years'³⁷¹ This attribution is highly conjectural.

Krishna ascribed certain coins containing the legend *para* to Taila. These coins contain nine which representing five lions, two *Sri* and the legend *para*, Kannada characters twice. Though this is a Chalukya coin, its attribution to Taila-II is conjectural.

Another coin almost similar to the above mentioned one contains the legend *Mana*. Krishna thinks that *Mana* may stand for *Manavya*, the generic name assumed by the Chalukyas. He attributes this coin without any justification to Vikramaditya-V.

A similar coin with the legend *gaja* has been ascribed by Krishna to prince Jayasimha. A coin with the legend *Bhujabala* has been ascribed by Krishna to Somesvara-III. Another similar coin with Tamil legend *Bhujaba* has been attributed to Vikramaditya-VI. The Tamil legend, Krishna thinks, was due to Vikramaditya conquering Kanchi and staying in Tamil country for some time. All the above attributions are highly conjectural and should remain so until further fresh evidence is available.

From above study, it becomes clear that different were their sources of revenue for the state. They were properly collected and disbursed by the official machinery at the central and local levels. It shows that there was also a great deal of economic prosperity. Unlike in the later part of the 14th century and thereafter, people do not seem to have groaned under heavy burden of taxation. The economic prosperity, however, did not mean economic equality. Although the conditions were such that ordinary men did not feel the urge to revolt, there appears to have a great deal of economic disparity.

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333. A.V.Narasiha Murthy, *The Coins of Karnataka*, Mysore, 1975, Ch.IX.;
A.V.Narasiha Murthy, 'The Coinage of the Chalukyas of Kalyana', in
M.S.Nagaraja Rao (Ed) *The Chalukyas of Kalyana* (Seminar Papers)
Bangalore, 1983. pp.16-25.;A.V.Narasiha Murthy, *Some Aspects of
Early Historic Archaeology and Numismatics of Karnataka*, Madras,
1991. pp.39-41.
334. *SII*. XX, Inscriptions 47 and 77.
335. *Ibid.*, Nos. 39, 60, 82, 118.
336. *Ibid.*, Nos. 76, 82, 85, 102, 106
337. *SII.*, XI, Pt. I, No. 153.
338. *Ibid.*, XV, No. 67.
339. Though silver coin of the Chalukyas are rare, some of them have been
reported, and the present reference confirms the minting of coins in
silver also.
340. *Ep. Ind.*, XXXVII, p. 190.
341. *SII.*, XV, No. 22.
342. *ARIE.*, 1925-26, c. 437.
343. *SII.*, IX, Part I, No. 164.
344. It is also possible that *Navilacchina pan*, as in the case of *Lokki pan*, may
mean *pan* minted at *Navilur*.
345. These coins were studied by H. Krishna Sastri who prepared a note on
them and this note was published by the Government of Madras (Home
Department) as Government Order No. 1106, dated 11th October 1917,
under the title *Kodur Treasure Trove*.

346. The broken pots are kept in the Madras Government Museum, Madras.
347. *Ind. Ant.*, 25, p. 321, Specimen No. 29. Similar coins has been described by Desikachari and he also ascribes this coin to Jayasimha II. South Indian Coins, p. 54.
348. *APAS.*, No. 13, Specimens 29 to 35.
349. *Ibid.*, Specimen No. 104.
350. *Ibid.*, Specimens 129 and 130.
351. *Kodur Treasure Trove*, group X.
352. *Ind. Ant.*, 25, p. 321, Specimen No. 29. Similar coins has been described by Desikachari and he also ascribes this coin to Jayasimha II. South Indian Coins, p. 54.
353. *Coins of Southern India*, Plate II No. 60.
354. Smith, V. A., *Catalogue of the coins in the Indian Museum*, p. 313.
355. Similar coins have been reported from Bijapur by Bhandarkar, *JBBRAS.*, Vol. 21, p. 66. The word *pagoda* has been used by some of the Western numismatists to denote certain type of gold coins which contained the symbol of a temple. *Pagoda* originally meant a temple and as some gold coins contained that symbol, the word became common for gold coins. Such *pagodas* were in use till recently.
356. *Kodur Treasure Trove*, group XII, No. C.
357. *APAS.*, No. 13, coin No. 26.
358. *Ibid.*, Specimens 27 and 28.
359. *MAR.*, 1933, p. 1.01; *EHD.*, p. 802; Smith, V. A., *Op.cit.*, p. 313; Gupta, P. L. *Coins*, p.74.

360. *Kodur Treasure Trove*, p. 7.
361. *Ind. Ant.*, 25, p. 321.
362. *MAR.*, 1933, p. 102.
363. *Ibid.*, Coin No. 10. Altekar simply follows Krishna in this regard and accepts these coins as those of Somesvara I. Cf. *EHD.*, pp. 802-03.
364. *Kodur Treasure Trove*, group XI.
365. *MAR.*, 1933, p. 103.
366. *Kodur Treasure Trove*, Group VIII.
367. *Kodur Treasure Trove*, Group XII, category F.
368. *Ind. Ant.*, 25, p. 321, Nos. 24-29.
369. *Kodur Treasure Trove*, Group V(a).
370. *Ibid.*, Group V(b).
371. *MAR.*, 1933, p. 104.

Chapter – IV

Socio-Economic and Religious conditions

It may be remarked in a general way that the age-old system of castes - the four *varnas* continued to exist in Andhra *desa* in the period under the study. They were the Brahmana, Kshatriya, Vaisya and Sudra. But it is very difficult to assert that this was observed rigidly. In fact, if we consider the theory that was the founder of the Chalukya family, the mighty Chalukya or Satyasraya was a warrior, it may be said that these rulers were Kshatriyas. The interpretation that the term *chaluki* seemingly resembles the name of an agricultural implement would make one feel that perhaps these were originally tillers of the soil who took to arms to exhibit valour and finally founded a kingdom.¹ It is commonly seen in this period that many generals and army officials were brahmanas. In fact, military training appears to have been a necessary qualification even for civilian officers.

Yet, the brahmanas, especially those belonging to the priestly profession and who were teachers, were held in high esteem. Inscriptions contain eulogies in high-flown language, of the brahmanas. In the *agraharas* the *mahajanas* formed the assembly and these *mahajanas* were well versed in Vedic lore, Philosophy, Sciences and Literature. Though they did not exercise much power or influence politically, society in general respected them for their learning and scholarship. An inscription² of the reign of Trailokyamalla Somesvara-I dated 1044 A.D. from Pulijala, Mahaboobnagar District states that during the reign of Trailokyamalla, his subordinate Bijjarasa, lord of Ujjekasamka Pattana, a certain Melapadi

Bhimaya made a gift to Brahmesvara Pandita who was an adept in all *sastras*, particularly *tarka* (logic, prosody). A damaged and fragmentary inscription from Hanumakonda³ states that Ramesvara Pandita, who was proficient in the *Lakulesvara Agama* and states that he was given by the father of king Tribhuvanamalla the village Vaijanapalli converting it into a Sivapura. King Chalamarttiganda Prola, the disciple of Ramesvara Pandita set up a *kirti-stambha* in honour of his guru.

There were also people well versed in eighteen *puranas*, epics, drama and all such other literature. They are also described as proficient in *Trikanda Mimamsa* and as protectors of Brahma-dharma. From such as a description it becomes clear that the society looked with great respect those that were learned and righteous. In one-way they were the protectors of dharma in the society and by their scholarship and erudition guided the society on righteous path.

The writers on polity have differed in their attitudes towards this class in the society. Medhatithi goes to the extent of saying that under ordinary circumstances a brahmana committing a sin should not even be fined. He does not find any objection to a rich *sudra* living independently. Some *sudras* having attained proficiency in subjects like grammar taught them and thus became teachers. Medhatithi as *sudra-sishyas* describes the disciples of such teachers. On the other hand, Vijñanesvara the author of *Mitakshara* denies special rights and

privileges to the brahmanas. He opines that only such of those brahmanas who were very learned and had committed offences without any forethought, were exempt from fines. This was not applicable to each and every one.⁴ It may be noticed that Vijñanesvara was a contemporary of the period under study. A great deal of difference should thus be noticed in the writings of Medhatithi and Vijñanesvara, which thereby reflect upon the changing conditions in the society.

There was social awakening in the people as could be seen in the writings of poets of the period. The class system had now deepened its roots. Pampa, the Jaina poet describes himself as a brahmana and conveys a feeling that the brahmana belonged to a superior caste. Each caste followed its own profession. Yet, as seen above, there were quite a number of exceptions and brahmanas, especially those who held important offices were well versed in warfare also. In fact, Ranna ridicules the brahmana generals when he remarks that only Kshatriyas were qualified to kill and protect; the brahmanas, in the *chaturvarna* system, were authorized only to hold the grass (*darbha*) and not weapons that kill. The concept of superiority of a class or a clan (*kula*) over others was also interestingly indeed, commented upon even by the poet Pampa of the earlier decades. Birth in a clan does not bestow superiority, it is *challa* (self will), *guna* (character) and *abhimana* (self respect) that constituted superiority, according to Pampa.⁵

All these would show that the *chaturvarna* system had imbedded its deep roots. Yet, there was in the society a slow but steady realization of the defects of such a system, which placed the castes in wide discrepancies. There was a general dissatisfaction among the people at large a majority of which suffered from such a discrepancies. What was needed was a powerful leader who could effectively voice forth the grievances and in Basavesvara, society discovered such a leader who could initiate a revolution as it were? The superiority of the brahmana was bestowed upon him through the enviable position he held as the priest who could alone perform religious sacrifices, a privilege not given to others. People did believe in such sacrifices and other religious ceremonies, which secured them liberation (*moksha*). This was ignores, but that could not be easily removed. Thus the brahmana secured a privilege position in the society.

Among the others, the *varna* system was based very much upon the professions they followed. Although all these are generally labeled as *vaisyas*, in the period under study only the *settis* the *balanjigas* were engaged in trade and commerce.⁶ There were a quite a number of other professionals the *telikas* (oilman), *kummara* (potter), *kamsala* (brazier), *vadrangi* (carpenter) and the like each of whom belonged to a caste, obviously based upon the profession he followed. Thus caste came to be closely related to the profession followed. This was period when almost all formed professional guilds of their own. Since each of

these was specialized skilled profession, these were more hereditary than adopted. Naturally, each of them formed a caste by itself and change of profession was not very much to the liking of the people in general.

In this connection, it may be noted that the term *agrahara* is interpreted to mean in a general way as a brahmana settlement. It would give a feeling that all the people that lived in the *agrahara* were brahmanas. From the inscriptions of the period, it becomes amply clear that quite often entire villages were gifted to the brahmanas after dividing the lands therein into several *vrittis* or shares and distributing them among several donees.⁷ But it does not mean that only those brahmana donees resided in those settlements. They were learned scholars in different branches of knowledge. Some of them were priests in temples. It cannot be assumed that they were also engaged in the cultivation of lands granted to them. Obviously they gave them on lease to the cultivators who in turn enjoyed the returns after paying the stipulated yield (in kind or cash) to the original landlord. Naturally, the farmers who tilled the soil and men of other professions corollary to agriculture also lived in these villages. Hence, we cannot say that *agraharas* were brahmana settlements. There were villages the lands in which belonged to the brahmana donees. Also men of other castes and professions lived in such settlements.

The *sudra* or the fourth class is very rarely mentioned in the records of the period. In one such rare record, there is a reference to the chiefs of lower castes.⁸ But it would appear that quite a large number belonging to skilled professions besides the cultivators of the soil came to be considered as belonging to the *chaturtha-vamsa*. The merchant class also formed a large size of the population. The *nakaras*, *settis* and such other engaged in trade formed the third group. They were very rich and influential. They had their own merchant guilds, as already noticed above.

Position of Women

One of the best ways to understand the spirit of civilization, to appreciate its excellence and to realize its limitations, is to study the history of the position and status of women in it. Thus, the study of position of women forms an important chapter in the history of human civilization. The status of women from the Vedic period in Indian society has varied in its importance, at different times, in various places and under changing circumstances on account of changes in social as well as political conditions in the country. Though the circumstances in which women of Andhra grew were the same as those of women in the North, she enjoyed greater amount of freedom in all walks of life than the women in the North.

The position of women under the Chalukyas of Kalyana was no exception to this and the conditions seem to have been favourable for them even to take part in public affairs when they were inclined to do so. Epigraphical records pertaining to this period reveal the names of a number of women not only belonging to royal families but also those of others lower in rank who distinguished themselves in almost all walks of life like administration, religion, social and cultural aspects of life of the period. If some women distinguished themselves as able administrators, some won name as pious donors who took interest in building temples and making grants in the form of villages, land, money and the like to the religious as well as educational institutions, digging wells, construction of tanks and the charity houses etc. There were also talented ladies (including the queens) who took active part in fine arts like dance and music.

In the field of Administration Like other imperial dynasties of ancient India, Chalukyas of Kalyana allowed a number of feudatories to enjoy autonomy under the suzerainty of the paramount power and wives of some of these officers as well as the queens are stated to have ruled over certain portions in their territory. This is one of the remarkable features of the administration of the Chalukyas. This period seems to have created quite a number of women who took active part in the field of administration. A few (among such ladies), who shouldered the responsibility of administration may be mentioned here.

Women held a place of honour and respect. We come across quite a good number of women administrators in this period. The outstanding example is that of Akkadevi. But a good number of others belonging to the lower strata like subordinate official also took part in political and social activities. A record from Korapolu⁹ in Andhra Pradesh dated 973 A.D. refers to Somapemadian *ankakara* of *Mahamandalesvara* Ahavamalla, and his wife Lakshmi who were administering Korapala in Kasavola-70. An inscription¹⁰ of the reign of Trailokyamalla Somesvara I dated 1051 A.D. from Mallesvaram, Mahaboobnagar District records the grant of land in the village Anmanpalli, situated in Ettapi-70, of Vaddavana-500 in Kandurunadu by Chandala Devi, wife of *Mahamandalesvara* of Kumara Vijayaditya, chief of Trailokyamalla, to the God Agastyesvara after washing the feet of Chidisvara Pandita. An inscription¹¹ dated A.D. 1001 from Cheriayal, Warangal district states that during the ever increasing prosperous reign of Irvabedemgadeva (Satyasraya), Bakkababbe, the elder sister of Ayvabbadevi (queen) granted a dasvandhamanya to Cheriayala Govaya-gavunda. Malliya, Bijjamayya, the *senabova* (accountant) of Ayvabba and Gokarnnayya the *senabova* of the gavunda wrote it.

An inscription¹² from Manthathi dated *Saka* 983 (1058 A.D.) refers to a certain Attikabbe wife of Megavala Ketaya, *ankakare* of Kanduru Sankara *ganda*, who installed the image of Bhairava in the temple built by him in the village

Vanipariti, modern Wanaparathi in Mahaboobnagar district. The next important record though incomplete comes from Alampur¹³ dated C.V. 26, (1101 A.D), registering the gift of a village (name lost) as agrahara by Mahadevi Mannadevi described as*Kana Chakravartiya Visalavakshasthala nivasini* and *Abhinava* Sarasvati towards the *anga ranga bhogas*, renovation and white washing of the temple of Brahmesvara in Alampur, the western gateway of Srisaila. It further states that the donor was a devotee of Sri Pamadacharya, and mentions the titles Asvapati, Gajapati and Narapati, and calls her husband as *raja trayadhipati*. The queen Mannadevi of this record seems to be identical with Malayamatidevi wife of Tribhuvanamalla, as she also bears the title *Abhinava Sarasvati* and *Tribhuvanamalla Pattamahadevi*.

An inscription¹⁴ from Mahesvaram dated *Saka* 1032 (1110 A.D.), records the gift of the village Vrepekallu, modern Vemgallu included in Ettapi Kampane-90 of Koduru 1100 to the temples of Agastyesvara and Chandalesvara, built by him at the request of Bagi Abbe foster mother of Kumara Tailapa and mentions that the grant was given to Gokarnarasi Pandita. The record is important as it mentions another Queen of Vikramaditya (viz.) Chandala Devi, identical with Chandralekha, the princess of the Silahara family of Karahada and mother of princess Jayakarna, Somesvara and Tailapa. Another inscription from Gangapuram¹⁵ dated *Saka* 1038 (1116 A.D.), recording the consecration of the

idol of Gangadevi by Kandura Somaladevi wife of Bhimarasa. It is interesting to find the mention of the name of the village Somasila, and a grant made to Vagisvara Pandita. For the perpetual lamp, and offerings to the god Gangesvara and imparting education, the donor Kanduru family who flourished as a feudatory of Vikramaditya from 1105-1119 A.D.

The Bhutpur inscription¹⁶ dated *Saka* 1043 (1121 A.D.) registers a grant to the god Ramesvara of Nekkonda by Lakshmidēvi chief Queen of *mahamandalesvara* Kumara Tailapa and their two sons (viz.) Perumadi and Bekki. The Kudali Sangamesvaram inscription¹⁷ registers a gift of 10 *putti* is of land and 10 *gadyas* by Mallahini Mahadevi, wife of Virakesava to a boatman. The Mallesvaram inscription¹⁸ of Trailokyamalla Somesvara I, dated *Saka*, 973 (1051 A.D.) records the grant of land in the village Anmanpalli, situated in Ettapi-70, of Vaddavana-500 in Kandurunadu by Chandala Devi, wife of mahamandalesvara of Kumara Vijayaditya, chief of Trailokyamalla, to the God Agastyesvara after washing the feet of Chidisvara Pandita. An inscription from Choppadandi¹⁹ dated *Saka* 914(992 A.D.), belongs to Ahavamalladeva reign, registers the construction of the tank Achebbe-samudra, named after Achabbe, the (daughter) of Anungu Duggarayya the follower of Irivebedenga and the monetary gift of 70.] *dramas* and lands by the latter's *dadi* Devakabbe. Another inscription²⁰ at Cherial, Jangaon taluk, dated *Saka* 923 (1001-2 A.D.) states that during the ever increasing

prosperous reign of Irivabedemgadeva (Satyasraya), Bakkababbe, the elder sister of Ayvabbadevi (queen) granted a *dasvandhamanya* to Cheriya Govaya-gavunda. Malliya, Bijjamayya, the *senabova* (accountant) of Ayvabba and Gokarnnayya the *senabova* of the *gavunda* wrote it.

The Hanumakonda inscription²¹ of the time of Tribhuvanamalla (Vikramaditya VI) dated *Saka* 1039 (A.D. 1117) records the construction of the *Kadalalaya basadi* on the top of the hill by Mailama, the wife of Beta, the minister of Kakati Prola and the gift of two *matters* of wet land below the bund of the tank built by her husband Betana-pergade and two *martars* of the black soil on the west of the tank and six *martars* of uncultivated land for the daily worship, incense, lights and oblations in the temple and for the food, clothing etc., of the temple priest.

These would clearly show that women had a prominent place in society and this privilege was not restricted only to those in the higher strata of society. We have several instances of wives of feudatory chieftains participating in administration. But the instances cited above would indicate that even those in the lower ranks did take interest in such activities.

It is to be concluded that the picture we get of the position of women in the Chalukyan days of course is incomplete and indistinct. As observed above inscriptions speak about mostly the members of the royal families and their

attainments. Many of the descriptions may appear conventional but it looks as, though in many of the cases the description is factual.

It can be said that by and large the women in the Chalukyan days enjoyed fairly a secure position in the society, taking active part in all walks of life. It is a distinct feature, however, even royal members of other dynasties of other regions are not heard of to this extent as in Andhra region. Comparatively therefore, we may say that women in Andhra region enjoyed better position in the society than those of other regions.

The Temple

The Temple was the nucleus of all socio-religious activities. Hundreds of inscriptions of the period record munificent grants made to them by the people in general. The period also witnessed a great deal of temple building activity. Many officials of the state, besides the king and members of the royal household, took pride in constructing temples. An interesting feature of this was that, most of them belongs to either Saiva or Vaishnava, and named after the donor or his parents, wife of children and other kith and kin.

An interesting point that may be noted in this connection is that such activities reflect upon the flourishing economic conditions of the period. In the earlier period of the Kalyana Chalukyas rarely do we find such instances of

individuals bearing the burden of building temples, which was certainly not an easy task from the point of providing huge finances. Obviously, only the rich who were quite few could undertake such activities. Only feudatory chieftains, powerful and rich officers and merchants with influence could afford to undertake such costly projects. Building of temples was considered an act of charity, which brought merit. But the commoners could not acquire such merit. Thus, the period was one of prosperity and plenty very unevenly distributed. There must have been discontentment among the general public who could neither lead a happy life here, due to stresses, nor could think of a bright life after death since they could not earn merit by charitable deeds.

An inscription²² dated 1090 A.D. from Kazipet, Warangal district mentions that *Mahamandalesvara* Kakatiya Betarasa, the lord of Anmakondapura and a subordinate of the Chalukya king Tribuvanamalla-deva built a Sivapura to the South-west of Anmakondapura and having washed the feet of the *Kalamukha* ascetic Ramesvara Pandita of Parvatavali, the *Acharya* (abbot) of the well-known Mallikarjuna *Silamatha* at Sriparvata and granted to the disciples that village along with the enjoyment of the income derived from natural hoards, customs, administration of justice etc., as *sarvamanya* on the occasion of the solar eclipse on 24th November, 1090 A.D. to him. The inscription was composed by the great poet Devanabhatta of Omtikonda that is Orumgallu.

It further states that the *nakaramu* (merchant guild) of the city of Anmakonda made a gift of one *mana* of oil every day for maintaining a perpetual lamp in the temple of the god Uma-Betesvara.

An inscription²³ dated 1104 A.D. from Nidigonda, Warangal District states that Muppamambika, wife of Duggabupa, of Natavadi family and a subordinate of the Chalukya emperor Tribhuvanamalladeva built the temple of Muppesvaradeva and *Mandalika* Duggarasa granted on the occasion of *Uttarayana Samkramti*, in the year *Chalukya Vikrama* year 29 (1104 A.D.) two *martars* of paddy field and 20 *martars* of *kararamba* behind the Rattasamudra tank and his wife gave Nerapugunta of Gundami Banda for the *anga bhoga* of the god and feeding the *pujaris*.

An inscription²⁴ of the reign of Somesvara I dated 1045 A.D. from Kollapur, Mahaboobnagar District mentions the setting up a Jalalinga by a certain Somasiddhanta and also a Dravilacharya who was an ornament of Kapalisvara family and also the *mahasthanadhipati* of Pundivali situated towards the west gate of Sriparvata i.e., Srisailam. An inscription dated 1120 A.D. from Matedu,²⁵ Warangal District states that Mala Nayaka, son of *mahasamanta* Vemabola and Boddama and a soldier (*bantu*) of Mahamandalesvara Kakatiya Proleraju the subordinate of Tribhuvanamalla (Vikramaditya VI) granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to

Kesava-jiyya the *sthanapati* of the temple for offerings and worship to the deity. Also records the gift of land to Memje Bhattu, the *sthanapati* of the god Kesavadeva for offerings, worship *nivedya* and lamps in the temple.

Another inscription²⁶ from Warangal district states that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier (*bantu*) in the service of the emperor's feudatory *Mahamandalesvara* Kakatiya Prolaraju, the lord of Anumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted *vrittis* to them in C.V. 45 (1120 A.D.) and also mentions the *sutradhari* Boloju, son of Malloju of Manakondruru. The *vrittis* are described in detail; to Mahadevara, Adityadevara and to the ascetics who smear the floor of the houses with cow-dung two *marturs* in Mallasamudram, for *naivedya* (offerings) one *martur* to the gods (Mahadevara, Adityadevara) and the ascetics: *velichemu* (dry field) *kha* one; to Narayanadevara *martur* one; for offerings *martur* one; *velipolamu* (dry field) *kha* one; to Vinayaka *martu* one; *velipolamu* (dry-field) *kha* one; to Brahmapurulu (Brahmanas of the Brahmapuri, that is the quarter in which brahmanas attached to the temple reside) *martur* four. In the inscription it is further stated that in the year 1024 A.D. Malla the eldest son of Reva and Boddama had temples built to the gods Hari, Hara and Bhaskara, and caused a tank as big as the sea to be excavated.

RELIGIOUS CONDITIONS

Buddhism

Having enjoyed glory and grandeur for centuries Buddhism slowly ceased to exist by 13th century in Andhradesa. The famous *aramas* of Buddhism became Hindu shrines which attained great celebrity and attracted vast crowds of pilgrims. It is interest to note that Buddha himself had by this time been recognized by Hindu faith as an incarnation of Lord Vishnu. Buddhism and Hinduism thus became amalgamated and the former was slowly absorbed into the latter. However stray reference to Buddhism can be noticed in the epigraphs. One such inscription²⁷ from Karimnagar District pertaining to the Kakatiya minister Gangadhara dated 1171 A.D. refers to the installation of Buddha at *Pattashala* by him. The verses in the epigraph denote that Lord Vishnu manifested himself in the form of Buddha to deceive the *asuras* or demons. Thus even the followers of other faith believed the Buddha as one of the *avataras* of Vishnu.

Jainism

The Chalukyas of Kalyana, who succeeded the Rashtrakutas in Andhra, were also patrons of Jainism. A large number of inscriptions ascribed to this period bear testimony to their patronage and their rich contribution to the glorious career of Jainism in Andhra during their hegemony. The doctrine of Lord Jaina encouraged by the material assistance of the royal princes had its powerful sway.

Manyakheta for a time was the temporary capital of the early rulers and later Pottalakere and finally Kalyana, founded by Somesvara, were the capitals in succession. Out of them, Pottalakere was the great strategic importance to the Chalukyan Empire, from its inception.

Apart from it, it had a prominent role in shaping the political and religious life of the country. It was the town from which Brahmesvara, a powerful advocate of Jaina law and author of two Kannada works, hailed.²⁸ It was also the capital of Jayasimha (i.e. Jayasimha-II) according to the Kannada *Basavapurana*. It was a very important Jaina centre, comprising 500 Jaina *vasadis* then. Numerous Jaina images of that period, belonging to this town have been collected and are preserved in the Khajana building museum at Hyderabad. This ancient Pottlakere is identified with the present Pattancheruvu, 25 kms from the city of Hyderabad.

Jagadekamalla-I (i.e. Jayasimha-II) whose capital was Patancheruvu patronized Jainism. Inscription from Maski,²⁹ now deposited in the State Museum and assigned to Jayasimha-II (1027 A.D.), registers the gift of 50 *mattars* of black-soil. 50 *mattars* of *akadi* etc to the Jaina basadi, constructed by Basavoja in the year *Saka* 949 (1027 A.D.). Another inscription³⁰ from Saidapur records a gift of land to a Jaina *basadi* built by *Gavundas* in 1034 A.D. during the reign of Jagadekamalla I. Ahavamalla Somesvara I i.e., Trailokyamalla, the successor of Jagadekamalla, was also a good patron of Jainism and this is borne out by a

Sravana Belgola inscription which has it recorded that the Jaina teacher Svamin won the title *Sabdachaturmukha* at the hands of king Ahavamalla. Besides this one, there are seven other records, showing his liberal patronage of Jainism. The Chilkuru inscription, assigned to Vikramaditya V,³¹ and belonging to 1012 A.D. registers a land gift to a Jaina temple whose presiding deity was Parsvanathadevaru by Padamanabhayya whose overlord Tribhuvanamalladeva (i.e. Vikramaditya V) was ruling his flourishing kingdom.

His successor Tribhuvanamalladeva (i.e. Vikramaditya VI), the distinguished prince of the dynasty, is also celebrated in several records for his patronage. During his reign, many Jaina establishments in Andhra received patronage from the Chalukyan princes and their vassals. He is also praised for his *mahadanas* including *visvachakra*.³² Bodhan, Konakondla, Ujjili, Pudur, Bairanipalli. Kolanupak. Gabburu, Chilkuru, Anumakonda, Banajipet, Togarakunta, etc., were the prosperous Jaina *tirthas* and gifts to them flowed from the overlord and his vassals.

One inscription from Jadcherla,³³ dated 1126 A.D., refers to the reign of Bhulokamalla (i.e. Somesvara-III) in which a certain merchant named Bammiseti constructed a *chaityalaya* at Gangapur. While Bhulokamalla was ruling from Kalyana his younger brother Tailapa ruled over Kandur-nadu. This *chaityalaya* may safely be identified with the present Jaina *basadi* Gollattagudi near Gangapur,

in the Mahaboobnagar district. The presiding deity of the *chaityalaya* is mentioned as Parsvanatha³⁴ and not Mahavira as hitherto believed. There are two records referring to Tribhuvanamallavira Somesvara IV, the last ruler of the dynasty as a patron of Jaina faith and its supporter. An analysis of these records goes to prove that Jainism was wide spread and the rulers invariably supported and patronized it. An atmosphere of religious peace prevailed throughout the Kalyana Chalukyan kingdom and Jainism commanded a large volume of support under these rulers.

Among the subordinate powers of the later Chalukyas the early Kakatiyas, the Polavasa chiefs and the Nolamba Pallavas were important. Moreover, they were all patrons of Jainism too.

The early Kakatiyas patronized Jainism. The epigraphs as well as the Kaifiyats informed us that Warangal flourished as a Jaina *tirtha* under the early Kakatiyas. The Warangal Kaifiyat informs that there was a hill called Hanumadgiri to the north-east of Hidambasrama in north *Dandaka* the seat of *devas* and *rishis*. This Hanumadgiri was discovered by a person called Ekambranatha (the *muni* with a single cloth), probably a *Svetambara* Jaina *muni* who established several deities in it, Siddhesvara in the middle, Devi Padmakshi in the west, Garga (like Durga) *sakti* in the north, Gopalamurti in the south and Bhadrakali in the east.³⁵

It is, therefore likely that these deities were the later Saivite variants of the original Jaina deities Siddha and Padmavati. Regarding the patronage of the early Kakatiyas it is known from the Kazipet Darga inscription³⁶ that Prola I obtained Anumakonda *Vishaya* as a fief from Trailokyamalla Somesvara I (1042-1068A.D.). Since then they often fought victorious battles for their masters. According to the Padmakshi temple inscription.³⁷ Beta-II, son of Prola-I, under the able guidance of his minister Vaija, managed to annex Sabbi-1000 to his existing Anumakonda *Vishaya* and got it ratified by his overlord Vikramaditya-VI. Further, the same inscription records that Vaija's son. Pergada Beta, who became the minister of Kakatiya Prola-II, constructed some temples and his wife Mailama built a Jaina temple called *Kadalalaya-basadi* on the top of the hill at Anumakonda and endowed it with some land. In the light of the epigraph and the existing Jaina images it has been aptly observed that the present goddess Padmavati was probably the *Sasana-devi* of Parsvanatha. H. Krishna Sastri³⁸ is perhaps right in saying that during the time of Prola-II, the goddess must have been popularly known as Padmavati. Dr. P.V.P.Sastri³⁹ says that it is also reasonable to suppose that this goddess was installed by Beta I, the first Kakatiya chief and the people generally called it Kakati as it was set up by a Kakatiya chief. From the Sanigaram inscription⁴⁰ the son of Beta's minister Vijayaraja is known to have renovated the Duddhamalla Jinalaya of the village Sanigaram.

The Local records⁴¹ inform us that the Jainas that were persecuted at places like Rajahmundry resorted to Anumakonda for protection. Since then, Anumakonda continued to be a centre of Jainas even in the time of Prataparudra as it is evidenced by the Jaina work Jinendrakalyana, written by Appayyacharya, a disciple of Pushpasena in 1319 A.D. It discloses the flourishing state of Jainism under the early Kakatiyas at Anumakonda.

Later on the policy of the Kakatiyas changed and they patronized Saivism. Saivism, in the militant form of Vira-Saivism gathered momentum and persecution of Jainas was encouraged. The wresting of the Jainas by Ganapatideva of Warangal is well depicted in a manuscript poem,⁴² but the Jainas are, no doubt, confusedly referred to as the Buddhas therein.

In the neighbouring territory of the Kakatiyas there flourished a petty family called Polavasa with its principality in the region extending from Polavasa to Narasampet (in Warangal district). This family consists of only five members⁴³ claiming their origin from Madhavavarman. Govindapuram. Banajipet and Padmakshi temple inscriptions register gifts of these chiefs to Jaina *basadis*. Both the families of the Kakatiyas and Medaraja perhaps belong to the same stock of the Rashtrakuta generals of rank and were set up by the Chaukyas as *mahamandalesvaras* side by side.

Further, like the early Kakatiyas, the Polavasa chiefs also had leanings towards Jainism. Banajipet and Padmakshi temple inscriptions inform us that Medaraja built *Virakamala Jinalaya* and made gifts to *Kadalalaya-basadi* which is said to have been built by Mailama, wife of Pergada Beta. His Govindapuram inscription,⁴⁴ which begins with invocation to the feet of Jinadeva, informs us that Nagaraja, the minister of Medaraja installed the image of Parsvanatha Jinadeva. Further, the inscription mentions four Jaina preceptors named Balachandra, Meghachandra, Padmanandin and Meghachandra belonging to the school of *Kranurgana* and *Meshapashanagachchha*. It is to be noted that during the reigning periods of the early Kakatiyas and Polavasa chiefs. Anumakonda, Banajipet and Sanigaram must have flourished as prosperous Jaina centres and gathered much strength and influence in their kingdom.

The Nolamba Pallavas, as contemporary chiefs of the Later Chalukyas ruled over a kingdom that comprised parts of Andhra and Karnataka with their capital at Hemavati (in the Anantapur district). Under their hegemony, the tract of the Madakasira Taluk became a flourishing abode of the Jaina faith. This is corroborated by the study of antiquities such, as temples. *Nishidhi* memorials and inscriptions found in a considerable number in the villages of Hemavati, Amarapuram, Sivaram and Tammadahalli. Mallendra and his son Ayyapa,

Irungola-II and his queen, Alapadevi of the Nolamba family were liberal patrons of Jainism.⁴⁵

Hemavati inscription belongs to the Nolamba-Pallava ruler Mahendra I and his son Ayyapa and registers a gift of land made by the king to a *basadi* and for the feeding of its *tapasvins*. Further, another inscription⁴⁶ from Patasivaram informs us that when Tribhuvanamalladeva Bhogadeva Chola Maharaja of the Nolamba Pallava family was ruling from Henjeru (modern Hemavati) there lived a renowned Jaina teacher named Padmaprabha Maladhari who is a memorable personality in the history of Jaina literature. He wrote the commentary *Tatparyavritti* on the *Niyamasara* of Kundakunda. He described himself as *sukavi-janapayojamitra*, *Panchendriya-prasara-varjita* (free from all protected activities of the five senses) and *gatramaitra-parigraha*. (One whose only possession was his physical body). Relying on the last two epithets of the Patasivaram inscription Dr.P.B.Desai⁴⁷ has rightly identified Padmaprabha with the author of the above works. Under the Nolamba Pallavas, Chippagiri (Aluru taluk, Kurnool district) also became a celebrated *tirtha* of the Jinas. Thus we have seen how Jainism was patronized under the reign of the Nolamba-Pallavas.

The Telugu Chodas ruled from Nidigallu (in the Anantapur district) as the vassals of the Western Chalukyas of Kalyana. In the present Rayalasima district a few more records of the same family have come to light. Even then, their political

activities are shrouded in obscurity. An inscription, dated *Saka*.1200 of the same branch from, Amarapuram, (Madakasira taluk, Anantapur district) is included. It belongs to *Mahamandalesvara Tribhuvanamalla Nissankapratapa-chakravartin Vira-danava-Murari* Irungonadeva Chola Maharaja. It states that in the *Saka* year 1200, a certain Malli Setti gave Tammadahalli, 2000 *areca* trees to the *prasanna* Parsvadeva *basadi* of Tailangere known as Brahma *jinalaya*, while Irungonda Cholaadeva was ruling from Nidigallu.⁴⁸ The present ruined Jaina temple at Amarapuram from where the present record is copied is possibly identifiable with the Brahma *Jinalaya* of the record, though the Parsvanatha image is not traceable there at present. Even though the record is a private one, it is perhaps plausible to think that Irungondadeva Chola Maharaja of Nidigallu branch also patronized Jainism and helped it to thrive in his kingdom.

At the same time in Guntur and Nellore districts, Jainism seems to have flourished even after the fall of the Chalukyas of Vengi, under the patronage of the Chalukya-Chola. During the reign of Kulottunga Chola-I, son of Rajaraja Narendra, Munugodu (Sattenapalli taluk, Guntur district) became a flourishing centre of Jainism. From the available records of Munugodu, it is known that during the 37th regnal year of Kulottunga Chola-I (i.e. 11th century A.D.) his subordinate chief, Gonka-*bhupa*, who was then ruling from Chandavolu (Guntur district), and his soldier built the *Prthvitilaka-Jinalaya* and endowed it with gifts.

Similarly, Pramaladevi, a lay-disciple of Matisagaradeva, is known to have constructed steps for the Karikala *Jinalaya* at Kanupartipadu in the Nellore district during the 37th regnal year of Rajaraja-III (i.e.1253 A.D.).⁴⁹ All these Jaina *basadi* are not traceable at present, though we have recorded evidence about them. They obviously disappeared in course of the centuries that have since elapsed. However, this recorded evidence is enough to show the flourishing state of Jainism in Andhra during the 11th and 13th centuries under the hegemony of the Chalukya-Cholas.

The fall of the Chalukyas of Kalyana seems to have sealed the fate of Jainism, as medieval Andhra experienced the impact of the religious revolution which took place in Karnataka, after the defeat of Taila-III. The chief rivals of the Jainas were the Saivites who appropriated the Jaina *basadis* as their own temples. From the time of Kakati Rudra (1150 A.D.) there started a bloody campaign against the Jainas and the local records reveal the persecution of Jainism, in the time of Ganapatideva (1199-1261 A.D.). In spite of a tearful campaign of persecution led by Vira-Saivites, Jainism was not wiped out completely in Andhra. It lingered on for a considerable time at places like Gooty, Penukonda, Chippagiri and Adoni under the successors of the Kakatiyas.

In Karimnagar district Vemulavada, Gangadhar, Repaka, Nampalli, Potlapalli, Koratla, Polas, Kaleswram, Nagunuru, Yelgodu, Mulkanuru,

Thangallapalli and Karimnagar were once important centres of Jaina worship as evidenced by the existing Jain vestiges. An inscription of Vemulavada⁵⁰ records the construction of Subhadhama Jinalaya by the King Baddega-II in favour of the famous Jain scholar Somadeva. The Repaka inscription⁵¹ records that a chief named Srimat Vujaya *Gavunda* made gifts of lands to a Jainalaya built by Arikesari-III. In the damaged epigraph, after the omission of the first letter of the name of the Jinalaya, which is not identifiable, it can be read now as Khalivuttu Jinalaya. The Kurkyala inscription⁵² records the installation of the image of first and last Jaina Tirthankaras and the construction of a *basadi* called Tribhuvanatilaka by Jinavallabha, the brother of Pampa. The Sanigaram inscription⁵³ dated 1051 A.D. records the renovation of Yuddhamalla *Jinalaya*, which as the name indicates, was probably built by Yuddhamalla, one of the rulers of the Chalukyas of Vemulavada. The Koratla inscription⁵⁴ records the name of Rattamartanda *Jinalaya* probably built by a Rastrakuta Chief.

Subhadhama Jinalaya of Vemulavada, Khalivuttu Jinalaya of Repaka, Tribhuvanatilaka *basadi* of Gangadhara, Yuddhamalla *Jinalaya* of Sanigaram and Rattamartanda *Jinalaya* of Koratla undoubtedly played an important role for the propagation of Jainism in the Karimnagar region. But unfortunately none of these Jain temples is exists today. A great havoc was brought through the rivalry of contemporary faiths and there is epigraphic evidence to prove that some Jaina

shrines were burnt and razed to the ground. Such acts of vandalism seem to have been perpetuated at Patancheru and Kulpak (Kolanupaka) where the Archaeological Department has dug out from the ground and also collected from the surface a large number of Jaina images.⁵⁵ Probably the same thing might have happened with the *Jinalayas* of Karimnagar region, which is not very far away from the above mentioned places.

The Jain image recovered recently from Polavasa stirs our imagination to believe that there might have been a *Jinalaya* at Polavasa also, which was the capital of the Polavasa Chiefs, the patrons of Jainism. There is epigraphic⁵⁶ evidence that Medaraja I have built Virakamala *Jinalaya* at Banajipet in Narsampet taluk which was under his sway. According to the Padmakshi temple inscription⁵⁷ of Hanumakonda dated 1117 A.D. Medaraja-II of Polavasa made gifts of lands to *Kadalalaya-basadi* lying on the top of the hill. The above acts reveal that the Polavasa Chiefs patronized Jainism and one can infer that their capital Polavasa was also a popular Jain centre during their times.

A good number of gifts appear to have been made to the Jain temples and Jaina *basadis* as gleaned from the inscriptions of Karimnagar district. Jaina *basadis* were the religious centers like *Mathas* attached to the temples of Hindus. They carried on not only religious propagation but also worked for the spiritual and temporal development of the society. Jaina ascetics imparted education to

their *Shishyas* or disciples. Tribhuvanatilaka figures as an important Jaina *basadi* at Gangadhara, where the famous Jain scholar Somadeva Suri stayed for some time and composed his most popular work *Yasastilaka Champu* in 959 A.D. Besides the kings and their subordinates, the common people embraced Jainism. Like Hindus, Jains also observed caste system, i.e. Brahmanas, Kshatriyas etc. In those days conversion from one religion to the other was easy as one retained his caste although he converted himself to Jainism from Hinduism or vice versa. The change in religion did not mar the caste system and therefore the conversion did not break the unity of the Society.⁵⁸

An inscription⁵⁹ of the reign of Trailokyamalla Somesvara I dated 1054 A.D. from Papakallu, Mahaboobnagar district, refers his subordinate bearing the titles *Mahishmati Puravaresvara, Vidvishta Gajakarnakama Manmujarasa* and camping at Papakallu made a gift of 10 *martaras* of *gadde* land to a Jain *basadi* affiliated to Mulasangha of Balatkaragachcha, likely situated at Papakallu. An inscription⁶⁰ dated 1082 A.D. from Banajipet, Warangal district registers the gift of some land by Mahamandalesvara Kakatiya Betarasa to Vira Kamala *jinalaya* built by Mahamandalesvara Medarasa of Ugravadi, a subordinate of the Kalyana Chalukya king Tribhuvanamalladeva i.e. Vikramaditya VI. Medarasa is said to belong to *Vengonta kula* of the lineage of Madhavavarman who had 8,000 elephants, 10 crores of horses and countless foot-soldiers. The inscription is

written by Ayyupayya and Sridhara. An undated inscription⁶¹ of Tribhuvanamalla (Vikramaditya VI) reign from Bairanipalli, Warangal District records that Mallireddi of *Visti kula* and the lord of Bekkallu granted some land for the worship of the god set up by him and for the feeding of the ascetics. The grant made into the hands of Srimat Gunasena Parmatma-dhyana-devara.

An undated inscription⁶² of Tribhuvanamalladeva reign from Bekkallu, Warangal District introduces certain Reviraddi of the fourth caste. His son was Chamdireddi. Mallireddi, son of his friend Punnireddi established a Jaina temple and a *trikuta* in Vrekkallu, the latter being a combination of 21 shrines and endowed the same with gifts.

An inscription⁶³ dated 1108 A.D. from Bairanipalli, Warangal District registers the installation of the Jaina image and the gifts of a mango garden, 20 *martatars* of *kararamba* land and other lands for the repairs of the feeding of the ascetics by Biramaraddi the *dandanayaka* of the capital Bhuvanagiri and two *karanams* of Bekkallu. At the end of the inscription, there is a lengthy description of the donor in Kannada verse wherein it is said that the donor belonged to *Vitti vamsa* of the *raddi* caste. Other gifts to the same *Jinalaya* by Punnireddy of Nanganuru and Reviraddi of Vellamapatla are recorded.

An inscription⁶⁴ from Hanumakonda, Warangal District records the construction of the *Kadalalaya basadi* on the top of the hill by Mailama, the wife

of Beta, the minister of Kakati Prola and the gift of two matters of wet land below the bund of the tank built by her husband Betana-pergade and two *martars* of the black soil on the west of the tank and six *martars* of uncultivated land for the daily worship, incense, lights and oblations in the temple and for the food, clothing etc., of the temple priest in the C.V. 42, (1117 A.D.) during the reign of the Chalukya emperor Tribhuvanamalladeva, i.e. Vikramaditya VI. It also records a subsidiary gift by Mahamandalesvara Medarasa of Ugravadi, who was born in the family of Madhavavarman, of one *mattar* of wet land at the head of the canal Kuchikera (tank) of Orumgallu included within his fief, and 10 *mattars* of other land in the same place.

An inscription⁶⁵ from Mattewada, Warangal district mentions a Jaina ascetic of Kondakundanvaya and Mulasamgha and the digging of a tank by Tribhuvana Chandra Ratnadevara.

The Mallesvaram grant⁶⁶ from Mahaboobnagar district was made by a chief named Anemarasa of Kanduru, a feudatory of Jagadekamalla I registers some gift of lands to Jagadindu Pandita, an ascetic, for imparting education (*Vidyadana*) and feeding ascetics (*ahara*), from his *nelevidu* Pottalakere (Modern Patancheru in Medak District) in favour of the same ascetic. It also mentions another ascetic Chidisvara Pandita and the grant of the village Chimili on the banks of river Krishna.

The Andhra region had profound influence of Jainism during the early medieval period. However, it started declining during the Kakatiya period. It is generally said that there was bitter persecution of the Jains and that their temples were totally destroyed during the Kakatiya period. The Basava-Purana and the Panditaradhya-Charitra are cited in proof of this statement.

But the two important religions of the period were Jainism and Saivism and both of them received royal patronage, though slowly, Jainism became weaker in its influence towards the closing years of the Chalukya rule. In this context, it may be noted that in a later work of the 14th century, Bhimakavi's Basava Purana, it is stated that Desingaraya the king of Hottalakera was a devout Jaina while his wife Suggaladevi was a Saiva, and that at the latter's request her preceptor Devara Dasimayya came to Hottalakere and succeeded in converting Desinga to the Saiva faith. But this incident related by the poet is only to glorify Saivism and its powerful influence. Actually, however, there is nothing to confirm this incident.⁶⁷ An inscription⁶⁸ of Somesvara IV, dated in 1189 A.D. mentions a line of teachers of the *Kalamukha* sect in Belleya Santana and Parvatavali. Of these, reference is made to a certain Bonteyaguru to whom certain miracles are attributed and who, it is said, was the preceptor of Jayasimha-II. Secondly, we have epigraphical evidence to show that the predecessors of Jayasimha had Saiva preceptors in their royal courts, while there is nothing to show that they were Jaina by religion.

Jayasimha's successors, on the other hand, continued to be sympathetic towards Jaina ascetics and temples. The patronage given by Satyasraya and Attimabbe to Ranna is quite well known.

Saivism

The Kalyana Chalukya rulers were promoters of all religions is clear from their records which register grants for Saiva, Jaina and Vaishnava temples. That they were followers of Saiva creed is known from the inscriptions, majority of which register gifts for Saivites. The people of all creeds lived side by side and religious toleration is well noticed in the period. An inscription⁶⁹ from Mallesvaram in the Kollapur Taluk of Mahabubnagar District, belongs to the reign of Trailokyamalla Somesvara I and is dated *Saka* 973 or 1051 A.D. The object of the inscription is to register the gift made by *kumara* Vijayaditya and Mailaladevi to the temple of god *Agastyesvara*. Mailaladevi is known from other records as the chief queen of Somesvara I. Kumara Vijayaditya is evidently the son born of this couple and is described as '*ayyana-singa*' 'a lion or champion of his father' and *Chalukya-manikya* 'a ruby of the Chalukyas'. This inscription helps us in establishing that Vijayaditya, who is also known as Vishnuvardhana-Vijayaditya, was a fourth son of Somesvara I and that he cannot be identified with the Eastern Chalukya king Vijayaditya-VII of Vengi.⁷⁰

Another inscription from Mallesvaram belonging to the reign of the Western Chalukyan King Ahavamalla Taila-II refers to certain subordinate officer, who made some gift to Saiva ascetic Mahesvara-Sakti-Pandita for feeding the ascetics.

The *Kalamukhas*, one of the main sects of Saivism enjoyed royal patronage and their *mathas* served not only as educational centers but also initiated several social welfare activities. Each *Kalamukha matha* or monastery maintained an education centre, where free education, lodging and boarding facilities were provided both to the teachers and the taught. An inscription⁷¹ from Vemulavada records that *Mahamandalesvara* Rajaditya made some gifts of land and a village to the local deity and for feeding the students and their teachers. The *Kalamukha* School was at its zenith during the rule of the Western Chalukyas of Kalyana particularly from the time of Somesvara I onwards if not from a still earlier period.⁷² Vemulavada which was under the sway of the Western Chalukyas certainly had profound influence of *Kalamukha* sect of Saivism.

The early Kakatiya rulers patronized the *Kalamukha* school of Saivism. The Sanigaram inscriptions⁷³ reveal the Prola-I, Beta-II and Prola-II were Parama-Mahesvaras. Beta-II and Prola-II were the disciples of Ramesvara Pandita, the head of the Mallikarjuna-Sailamatha at Sriparvata or Srisaila in Kurnool district. Ramesvara Pandita was an authority of *Lukulesvara-agama*, which means that he

was a *Kalamukha*. Beta-II gifted him a village called Sivapura, built to the south-west of Hanumakonda.⁷⁴

Ramesvara Deekshita or Pandita and Mahendra, the renowned scholars of Saivagamas are said to have settled at Kalesvaram on the banks of Godavari in Karimnagar district. Ramesvara the religious preceptor of Prola-II constructed several temples and Saivite establishments. The Kalesvaram shrine⁷⁵ was perhaps founded by him. It is noticed that up to the end of twelfth century *Kalamukha* Saivism spread throughout *Andhradesa* not only in temples and *mathas* but also at the royal court.

The *Kapalikas*, another Saiva sect, had many practices similar to those of the *Kalamukhas* except that they believed in human sacrifices and laid more emphasis on erotic rituals. They lived in cremation grounds, besmeared the body with the ashes of the dead, ate food in a human skull and drank liquor from skull cups. The religious devotion of this sect was reserved for the horrid god Bhairava wearing a garland of human skulls and requiring human sacrifices and offering of wine for his propitiation.⁷⁶ Both the sects *Kapalikas* and *Kalamukhas* worshipped Bhairava, the fierce form of Siva. The worship of Bhairava was popular from the early Western Chalukyan period as evidenced by several sculptures of Bhairava found at various places in Karimnagar district.

Most predominant of all, however, was Saivism, which had several sects like the Pasupata or Lakulisa, *Kalamukha* and *Kapalika*. Of these the Pasupata

School had received nourishment in Andhra and Karnataka regions for over two centuries from the 10th century onwards. They had important centers at Balligave, Sudi, Kukkanur, Srisailam and other places. Where there were influential monasteries and temples besides, there were a number of local folk-deities which were looked with fear and veneration and propitiated as 'dispensers of destinies'. Superstition affected the body-chore of the society which slowly lost cohesion. The rigid, self-imposed caste distinction made free intercourse among castes difficult. Complexes of superiority and inferiority marred reason. Even among individual castes, distinctions based on economic status created social gaps.

An inscription⁷⁷ dated 1090 A.D. from Kazipet, Warangal district mentions that *Mahamandalesvara* Kakatiya Betarasa, the lord of Anmakondapura and a subordinate of the Chalukya king Tribuwanamalladeva built a Sivapura to the South-west of Anmakondapura and having washed the feet of the Kalamukha ascetic Ramesvara Pandita of Parvatavali, the Acharya (abbot) of the well known Mallikarjuna Silamatha at Sriparvata and granted to the disciples that village along with the enjoyment of the income derived from natural hoards, customs, administration of justice etc., as *sarvamanya* on the occasion of the solar eclipse on 24th November, 1090 A.D. to him and the succession of his. The inscription was composed by the great poet Devanabhatta of Omtikonda that is Orumgallu. It further states that the *nakaramu* (merchant guild) of the city of Hanumakonda

made a gift of one *mana* of oil every day for maintaining a perpetual lamp in the temple of the god Uma-Betesvara.

An inscription⁷⁸ dated 1104 A.D. from Nidigonda, Warangal District states that Muppamambika, wife of Duggabupa, of Natavadi family and a subordinate of the Chalukya emperor Tribhuvanamalladeva built the temple of Muppesvaradeva and Mandalika Duggarasa granted on the occasion of Uttarayana Samkramti, in the year *Chalukya Vikrama* year 29 (1104 A.D.), two *martars* of paddy field and 20 *martars* of *kararamba* behind the Rattasamudra tank and his wife gave Nerapugunta of Gundami Banda for the *anga bhoga* of the god and feeding the *pujaris*.

An inscription⁷⁹ from Warangal district records that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier (*bamtu*) in the service of the emperor's feudatory Mahamandalesvara Kakatiya Prolaraju, the lord of Hanumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted *vrittis* to them in C.V. 45 (1120 A.D.) In the inscription it is further stated that in the year 1024 A.D. Malla the eldest son of Reva and Boddama had temples built to the gods Hari, Hara and Bhaskara, and caused a tank as big as the sea to be excavated.

An inscription⁸⁰ dated 1120 A.D. from Matedu, Warangal District states that Mala Nayaka, son of *Mahasamanta* Vemabola and Boddama and a soldier

(*bantu*) of Mahamandalesvara Kakatiya Prolaraju the subordinate of Tribhuvanamalla (Vikramaditya VI) granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to Kesavajiyya the *sthanapati* of the temple for offerings and worship to the deity. Also records the gift of land to Memje Bhattu, the *sthanapati* of the god Kesavadeva for offerings, worship *nivedya* and lamps in the temple. An inscription⁸¹ of the reign of Somesvara I dated A.D.1045 from Kollapur, Mahaboobnagar District mentions the setting up a Jalalinga by a certain Somasiddhanta and also a Dravilacharya who was an ornament of Kapalisvara family and also the *mahasthanadhipati* of Pundivali. Situated towards the west gate of Sriparvata i.e., Srisailam.

In the religious sphere Vaishnavism and Saivism were ridden with worn out traditions and rituals which had lost their real values and were observed only mechanically without any faith. Devotion to god had turned out to be an exhibition of ritualistic pomp. Temples were built in great numbers no doubt. But even they were display of devotion and pomp by the 'haves'. As Dr. Desai has observed, "the high or low status of individuals was judged not so much by their merit and actions as by their birth in a particular caste or community. Discrimination stood in the way of treating men and women as equal."⁸²

In the early 12th century some leaders who were awake to such ills tried to revive old values and made a move to propagate renewed faith in Saivism. They

felt that heterodox faiths like Buddhism and Jainism were responsible for the blurred glory. Foremost of them was Ekantada Ramayya who is credited with miracles. He is made responsible for the propagation of the militant form of Saivism which looked down with contempt other faiths and did not hesitate to use violence in destroying their hold.

Under such circumstances was born Basavesvara who realized the urgent need for a change in the prevalent socio-religious conditions with him commenced new epoch in the religious history of Andhra. He propagated a philosophy which was Saivism no doubt but more valiant and hence called Virasaivism. It is not relevant here to study his life and career. Some of his contributions may, however, be noted. He upheld the precept of equality in religious and social order, which was, however, not a repudiation of earlier thought but a reorientation. He put into practice the ideas he preached and made it more popular through the language of the men around him, which was Kannada. His *vachanas* are lucid, simple yet meaningful and thought-provoking. His new faith did away with rituals, the caste hierarchy and in turn social hierarchy, the privileges of birth, sex and religious order. It laid stress on non-violence and vegetarianism. "Faith knowledge and manual work were given due importance for the attainment of salvation. Physical labour was insisted upon for earning one's livelihood. Thus it attained dignity and was endowed with the sanctity of religious observance. This

is known as the rule of *kayaka*".⁸³ Faith and unswerving devotion in one supreme God, firm necessity of irreproachable conduct and moral purity formed the important tenets of his philosophy. It also propagated the Bhakti cult which gained momentum in Karnataka in the decades that followed. Further he may be said to have initiated the practice of gaining momentum through the native tongue and thereby rendered a great service to Kannada language and literature, which now displayed simplicity, chastity and beauty. Virasaivism thrived, not on royal patronage, but on popular support. Basava saw two ruling dynasties disappear, one due to the ambitious political designs and the other due to the socio-religious movement which bore it down as a wave. Virasaivism itself had to witness vicissitudes. But all these came at the fag-end of the Chalukya rule. What would have happened if the last rulers of that family were as capable as, says Vikramaditya VI, is, after all, anybody's guess.

Vaishnavism

In spite of their preference to Saivism, the Kakatiya rulers and their subordinate chiefs were the worshippers of Vishnu also. The society was in general divided into two important religious groups namely the Saivas and Vaishnavas. Vellaki Gangadhara, the minister of Kakati Rudra installed the figures of Chaturvimasti-Vishnu, the twenty four forms of Vishnu in the Vishnu temple at Nagunuru as described in his Karimnagar inscription⁸⁴ dated A.D. 1171. The

same minister Gangadhara and the ruler of Nagunuru had installed the image of Buddha at Pattashala treating him to be an incarnation of god Vishnu.⁸⁵

The Economic Conditions

Trade and commerce increased during the period of the Chalukyas of Kalyana. The merchant group was known as *Nakaramu*, which collected some amount on the sales and kept it as *Dharmanidhi* to be used for charitable purposes. Nagaresvara temple was constructed by *Nakaramu* or the merchant group at Vemulavada. Lending money on interest was in vogue. *Gadyana* and *Haga* were the coins used in those days. Gold and silver coins were also in use. Vemulavada was linked with Bodhan, Gangadhara, Polas, Dharmapuri, Mantrakuta, Kalesvaram and Kolanupaka by rough roads, which increased the internal trade. Trade goods were transported on animals like bulls, buffaloes, horses and bullock-carts. Merchants carrying goods on the river Godavari were levied tax. Depending on the fertility of the land $\frac{1}{6}$, $\frac{1}{8}$ and $\frac{1}{12}$ tax was levied on the produce. Cattle-breeders, goldsmiths and other artisans were required to pay taxes. Taxes were also levied on nuts, ghee, rasa *gandhamu*, medicines, pots and flowers etc.⁸⁶ An inscription⁸⁷ of the reign of Jagadekamalla-I dated 1038 A.D. from Alampur, Mahaboobnagar District records some gifts given to Lord Brahmesvara Deva of Alampura by a group of merchants for the maintenance of *Nanda deepa*. The donors include Rajendra Choda Dari *Setti*, Gandara Malli *Setti* of Rajendra Choda,

Vaiji *Setti*, Chalki *Setti* of Kaligala, Ganda Manika *Setti*, Vaiji *Setti* of Tongali Dodla Rajendra Chola, Uttama Chola Divi *Setti*, Barmi *Setti*, Ganda *Setti*, Kivi *Setti*, Baili *Setti*, Jakki *Setti*, Kommi *Setti*, Pidugu Kommi *Setti*, Vaijji Bilaya *Setti*, Ahavamalla Avagadamalla Bammaya *Setti*, Ini *Setti*, Ippi *Setti*, who donated the tax free land of Gadkota, five *visas*, three *panas* of *Pilamkodige*, one *pana* of *Kudurege*, two *panas* for the camphor, five *visas* for *sankada perlinge*, three *visas* towards vicks, three *visas* for *kasada kolige*, three *visas* for *tavara dalige*, one cart load of salt ten *phalas* for *Lanisana*, 20 cart loads of jiggery, one *peringe* of *kandasari*, one *peringe* of *koshtada*, three *peringe* for agriculture. A damaged inscription from Hanumakonda,⁸⁸ Warangal district of the time of Tribhuvanamalla (Vikramaditya-VI) records some combined gift made by *Teliki-vevuru* and the *Settis* to certain god on the occasion of *Uttarayana-sankranti*.

An undated inscription of Arikesari-II (930-955 A.D.) at Vemulavada and the Kalyana Chalukyan inscriptions of Choppadandi dated 992 A.D. and Vemulavada dated 1033 A.D. reveal about the coins named *drammas* gifted to the temple.⁸⁹

The kings and rich peoples excavated the tanks after their names. The inscription of Choppadandi⁹⁰ dated 992 A.D. states that Achabbe (Achavva) excavated a tank after her name as Achabbe-Samudra. An undated inscription⁹¹ from Hanumakonda, Warangal District states that while the Chalukya emperor

Tribuwanamalladeva was ruling the earth, his subordinate Mahamandalesvara Kakatiya Betarasa set up for the merit of his father Polalarasa a pillar on the occasion of the installation of the image of Varuna and gifted two irrigation tanks Kesari-samudra and Setti-kere probably for the enjoyment of the deity.

During the period of the Chalukyas of Kalyani, not only Vaisyas but also other groups carried on trade. *Virabalanja Samaya* (The brave merchants) was a popular trade group consisting of *Ubhayananadesis* (Itinerant merchants), *Mummuridanas*, 36 Bidu i.e., Karapattana or ports and Ayyavali-500, who made gift to Pulastyesvara temple as noticed in the inscription, dated 1108 A.D. at Polas.⁹²

The inscription⁹³ of Sitarampalli in Medak district dated 979 A.D. belong to the period of Ahavamalladeva Taila-II mentions about the coins called *Gadyanas* and corn measures called *Khandugas*⁹⁴ deemed to be equal to *Puttis*. The Telugu poet Nannaya made a mention of one thousand *Gadyanas* in his prose lines written after the 139th poem in the second *Asvasa* of his *Aranya Parva* in Mahabharata. *Gadyanas* might be gold coins. It is believed that the value of the coins called *Nishka*, made and *Gadyana* found in south India might be equal.⁹⁵

The inscriptions of the Chalukyas and their subordinates like Kakatiyas etc. reveal that the rulers, their chiefs and feudatories made liberal endowments of lands to the temples, which gradually turned as the landed magnates in the early

medieval period about which some scholars view that they acquired economic and political control over the rural areas like a feudal lord.⁹⁶ The larger monasteries were so richly endowed that they had to employ labourers and slaves to cultivate the lands. The large endowments in land and cash, cattle and corn bestowed on the temple by successive generations of the pious donors tended to make it at once a generous landlord and a banker, whose aid was always available to those who needed it. Loans were given on interest at the rate of interest at rate of 12% per annum.⁹⁷ Several tenth century endowments from Tamilnadu under the Cholas suggest 15% as the annual rate of interest.⁹⁸ On the whole, the laws regarding interest seem to favour the creditors in early medieval times.⁹⁹

The gifts of *Ratanas*

The gifts of *ratanas* to the deities formed a source of income to the temples. Drawing water by means of *Etamu* or *Mota* was in vogue in olden days. Bullocks were generally used to lift the water from deep wells. Reference to *ratānas* that is lifting water by pulley device is very common in the inscriptions. There are instances where *ratanas* with necessary wood and bullocks were gifted to the temples. The Jammikunta inscription¹⁰⁰ dated 995 A.D. records that Nagiyagavunda gifted two *ratnas* to the god Aditya. The gifts of *ratnas* also figure in the epigraphs of Potlapalli and Koratla. The five inscriptions¹⁰¹ of the early Kakatiyas, the subordinates of the Western Chalukyas found at Sanigaram dated

successively 1051, 1053, 1107, 1128 A.D. and 1149 A.D. record the gifts of *ratnas* to the local deities. It seems that these *ratanas* were let out for the rent by the temples and individuals, who were the owners of the wells for supplying water to those who did not possess wells for agriculture. Thus there is ample epigraphic evidence in Karimnagar district to say that a good number of *ratanas* were presented to the temples with necessary wood and bullocks. The same age-old tradition of gifting bullocks and calves to temples seems to have continued till today. A large number of he-calves are donated to the temple of Raja Rajesvara at Vemulavada even in the present days and the amount derived out of the sales of these he-calves forms the major source of income to the temple.

The gifts of *Ganugas* or Oil-Mills

The oilman and the weaver are the common small scale industrialists who often figure in the inscriptions as tax payers. Generally the gifts in the shape of *ganugas* or oil-mills were made for the regular supply of oil to the perpetual lamps in the temples. There are references of *ganugas* gifted to the temples in Karimnagar district. The Sanigaram inscription¹⁰² dated 1128 A.D. records that Repola Kuruvaraja the Savadora of Sabbi-Sahasramu or Sabbi one thousand (Karimnagar region) and a subordinate of Prola-II gifted an oil-mill for burning a lamp to the god Kommesaradeva. Another inscription¹⁰³ at the same place dated 1149 A.D. records that Mandaparasar, the *dandanayaka* or General of Repola

Kuruvarasar gifted an oil-mill for burning a perpetual lamp to the god Parthesvaradeva. It appears that these *ganugas* or oil-mills were given to the oil millers, who in turn supplied oil to the temples for burning the perpetual lamps. The miller was also supposed to earn his livelihood from the gift mill itself. So he had necessarily to produce some additional quantity of oil than that is required for the temple and sell it in the market to earn his livelihood. An inscription¹⁰⁴ dated 1079 A.D. from Kummarapalli, Warangal district states that on the occasion of the Solar eclipse in 1079 A.D., Mahamandalesvara Betarajulu who bears the title Vikramachari made a gift of land, a house and an oil mill free from all impediments for maintaining perpetual lamp (s) in the shrines of Prolesvara and Betesvara.

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Chapter – V

Summary and Conclusion

Kalyana Chalukyas ruled most of the western Deccan, South India, between the 10th and 12th centuries. This dynasty is sometimes called the Kalyana Chalukya after its regal capital at Kalyani. Tailapa-II who, governed from Tardavadi, as a feudatory of the Rashtrakuta king Karka-II, ruling from Tardavadi–1000 defeated his overlord in 973 A.D. re-established the Chalukya rule in the western Deccan. The Kalyana Chalukyas ruled for over 200 years and the two empires of southern India, i.e., the Kalyana Chalukyas and the Chola dynasty of Tanjore fought many fierce wars to control the fertile region of Vengi. During these conflicts, the Eastern Chalukyas of Vengi, distant cousins of the Western Chalukyas but related to the Cholas by marriage took sides with the Cholas enabling Cholas domination in the region. Under his leadership, the Kalyana Chalukyas were able to end the Chola influence over Vengi (Coastal Andhra) and become the dominant power in the Deccan.

Sources reveal that Tailapa opened the Chalukya–Chola conflict and fought with Chola king. An inscription from Kanchagara--Belagallu dated 981 A.D. in the reign of Taila-II, mentions his feudatory, Vira Nolamba Pallava Permanadi and his queen Revaladevi. Another inscription dated in 977 A.D., in the same reign, mentions the feudatory, *Mahamandalesvara* Somapermadi who governed from Korrapala. The earliest reference in an inscription of this king in Warangal district belongs to Irvabedamga Satyasraya, son of Taila-II dated *Saka* 929 and set up in the main shrine of an old temple at Ponnnavolu near Warangal. It records the gift

of land by the King's *angarakshaka tantrapala* named Arasapayya to a Brahmin. Another inscription at Cherial, Jangaon taluk, Warangal district dated *Saka* 923 also mentions this king. It records a *dasavanda* grant by the king's sister-in-law (wife's sister). An inscription from Choppadandi village, Warangal district is dated 992 A.D. and records that while the Chalukya king Ahavamalla was ruling the kingdom, Irvabedamga Satyasrayadeva's *dadi* (female nurse) made a gift to the god Martandadeva of Choppadandi village. There are about nine records of his period most of which mention him as the reigning king. During his period, the Chola-Chalukyan conflict turned serious. The Chola king Rajaraja with his son Rajendra Chola gave a blow to Chalukyan kingdom. From certain Chola records, state that Satyasraya had to fight constantly with the Chola king of the South.

Somesvara-I was the son and successor of Jayasimhavallabha. There are a good number of stone inscriptions of his reign. We have also evidence from inscriptions stating that Kalyani was the capital of this line of Chalukyan kings from the reign of this king. Under Somesvara-I, the Chalukyan power greatly expanded. Beta-I, Prola-I, Beta-II and Prola-II as feudatories have been represented by separate dated inscriptions found in Sanigaram village.

Somesvara-I was succeeded by Somesvara-II who had the title of *Bhuvanaikamalla*. He was the son of Somesvara-I. An inscription from Draksharama, dated in the 5th of his reign registers the gift of a lamp. Another inscription from Donekallu in the Gooty taluk of Anantapur district mentions a

Telugu Choda feudatory named *Mahamandalesvara* Chiddanadeva Chola, who was governed Sindavadi 1000. The same chief is mentioned in another inscription from Alampur. Another inscription from this place dated in 1060 A.D., refers to a *pergade* Devappayya. An inscription from Sivapuram in the Markapuram taluk of Prakasam district dated in 1069 A.D. mentions the chief queen, Kanchaladevi and another queen Mailaladevi. Another epigraph from Alampur dated 1076 A.D. mentions a *mahasamantha* Vaddaravula *Dandanayaka* Naranamayya.

Vikramaditya-VI was the greatest of the Chalukyas of Kalyana. Vikramaditya ended his elder brother Somesvara-II's rule in a civil war with the help of Seuna Chandra-II, the Yadava ruler. An inscription from Gadag mentions that Vikramaditya set aside the *Saka varsha* and made his own name famous by instituting a *Vikrama varsha*. The long reign of Vikramaditya-VI was fairly peaceful and his inscriptions ^{are} found in all the districts of Andhra Pradesh. Some inscriptions contain dates in the *Saka* era but most of them are dated in the *Chalukya Vikrama* era. Vikramaditya-VI had a brother Jayasimha-III, who was ruling as governor at Tardvadi. Jagadekamalla is referred to in some inscriptions dated *Saka* 947, 955 and 960 respectively. The Hanumakonda inscription and the Banajipeta inscription are the two earliest records of the Kakatiyas wherein Beta-II is said to be a subordinate of Tribhuvanamalla Vikramaditya-VI. The Guduru inscription which was set up by his son Somesvara who was governing Kollipaka 7000, in the *Chalukya Vikrama* year 49, refers to the reign of the same king. The

Padmakshi temple (Hanumakonda) inscription dated C.V.E. 42 states that a certain commander of the army named Vaija *dandadhinatha* took his master, the Kakatiya chief *Mahamandalesvara* Beta *narendra* to his overlord, Chalukya Tribhuvanamalla and obtained the Sabbi -1000 regions. Beta-II's father Prola-I had already got the *Hanumakonda vishaya* as fief from Trailokyamalla as stated in the Kazipet Dargah inscription of Kakatiya Durgaraja. An inscription from Vemulavada in the Karimnagar district, dated in the 2nd year of Chalukya Vikrama era, mentions the king's son Kumara Somesvara. Another inscription from Gangapur in the Mahaboobnagarnagar district, dated in C.V.E 3, refers to a festival named *Jagadekamalla samdhi* instituted in the local temple. Another inscription of the same year mentions that a feudatory named Bijjana Chola *maharaju* built the Adityesvara temple and describes him as the governor of Kanne 300, Pedakal 800 and Naravadi 800 from Etagiri. An inscription from Alavanipalle in the Mahaboobnagarnagar district, dated in C.V.E 3, refers to Kumara Tailapa as ruling from Kollipaka and mentions the governor of his palace. One inscription from Agastyesvaram in the Mahaboobnagarnagar district mentions Kumara Tailapa as ruling from Kanduru in CVE 35. Tribhuvanamalla *mahadevi*, a wife of the king, is mentioned in an inscription from Alampur dated in C.V.E 34. An important Inscription from Kommuru in the Bapatla taluk of the Guntur district, dated in the 43rd year of the reign, or 1119 A.D., mentions *mahasamantadhipati Mahaprachanda dandanayaka* Anantapalayya as the governor of Vengi 14000. It is known from an epigraph from the Anantapur

district that while Tailapa Deva ruled Sindavadi 1000, his subordinate governed Pombulige 73. One record from Chalukya Bhimavaram, in the East Godavari district states that a *dandanayaka* of Vikramaditya-VI governed from Jananathapura. The Tripurantakam inscription, of the Chalukyan commander Govindaraja, nephew of Anantapala *dandanayaka*, dated 1126 A.D. refers to the defeat of a certain Kumara evidently the Chola prince Parantaka, the heir apparent of the Chola kingdom.

Vikramaditya was succeeded by his son Somesvara-III who was also known as *Bhulokamalla*. Kalyani continued to be the capital of the kingdom and many inscriptions state that the king was residing there. Somesvara-III was a poet and scholar. There are a few interesting records of Somesvara-III (1126-1138 A.D.) found in various parts of Andhra. One inscription from Draksharama mentions a Telugu Pallava subordinate named Bayyana, in C.V.E. 57. Another from Kolimigundla in the Koilkuntla taluk of Kurnool district dated in C.V.E 58, mentions Venkana Chola *maharaju* who governed Homdakallu, Kanne-*nadu* and Renadu from Nandyala. One Draksharama record, of C.V.E 60, mentions the Kona chief, Mummadiraja. An inscription from Gangapur, in the Mahaboobnagar district, dated in the 8th year of the reign, mentions prince Tailapadeva. Another from the same district mentions Kumara Permadideva as ruling from Tijali. An undated epigraph from Kunkanuru in the Nandyala taluk of the Kurnool district states that a Telugu Chola governed Sanalu 70, a sub-division

of Hasavadi 500. An inscription from Pamidi, in the Gooty taluk of the Anantapur district, mentions *Mahamandalesvara* Kumara Tailapadeva and his queen, Chandaladevi.

Somesvara-III was succeeded by his son Jagadekamalla who ruled from 1138 A.D. to 1149 A.D. Among the few inscriptions of the time of Jagadekamalla-II one from Konakondla, in the Gooty taluk of the Anantapur district, dated in the 2nd year of the reign, mentions the king as *Pratapa Chakravarti* and refers to his feudatory, *Mahamandalesvara* Irungolarasa. One record from Donakallu in the same taluk mentions a prince named Tribhuvanamalla Permadiraya. An inscription from Eradekera in the Kalyandurg taluk of the Anantapur district, dated in *Saka* 1060, states that the village was situated in Suliyakuru 70, a subdivision of Sira *nadu* and mentions Ketana vergade, the *mahapradhani* and *Sandhivigrahi* of Irungola Chola *maharaja* who ruled from Govindavadi. An important inscription, from Peddapoturu in the Alur taluk of the Kurnool district, dated in the 5th year of the reign, mentions Dandanayaka, as governing Mandadi-*nadu*, Miriti-*nadu*, Kosagara *nadu*, Galiduru *nadu*, Kollakalagu-*nadu*, Kolihara-*nadu* and Sindavadi-*nadu*. A record from Devagudi. In the Jammalamadugu taluk of the Kadapa district, dated in the 13th regnal states that Katakadeva *dandanayaka* invaded the country of Kurumari with Madhavarasa, *Mahamandalesvara Bhima* Devarasa's servant fell in battle. One epigraph from Kommeru, in the Madakasira taluk of the Anantapur district,

mentions *Mahamandalesvara* Bammideva Chola *maharaja* the governor of Govindavadi.

The continual wars with the Cholas exhausted the empire, giving their subordinates the opportunity to rebel. In the decades after Vikramaditya-VI's death in 1126 A.D., the empire steadily decreased in size as their powerful feudatories expanded in autonomy and territorial command. The time period between 1150 A.D. and 1200 A.D., saw many hard fought battles between the Kalyana Chalukyas and their feudatories who were also at war with each other. By the time of Jagadekamalla-II, the Kalyana Chalukyas had lost control of Vengi and his successor, Tailapa-III, was defeated by Kakatiya Prola in 1149 A.D. The Kakatiyas, the Seunas and the Hoyasalas encroached upon the empire during the time of Taila-III (1149-62 A.D.). Bijjala of Kalachuri family occupied Kalyani in 1157 A.D. and Taila-III fled to Annegeri where he died in 1162 A.D. After the Kalachuri interregnum Somesvara-IV re-established his dynastic power in 1183 A.D. But he lost his empire by 1189 A.D. The Seunas captured the northern portions of the Chalukya territories and the rest of the empire fell into the hands of the Kakatiyas and the Hoyasalas.

The rule of the Kalyana Chalukya rule is a significant period in the history of the Deccan, more so Andhra-Karnataka. Besides the present boundaries of Karnataka, the Kalyana Chalukya Empire extended over districts of Andhra Pradesh and Maharashtra states. The king who was at the top of the administrative

machinery ruled the kingdom. The king was identified with the State. All powers vested in him and all others in the administrative hierarchy held office at his pleasure. The government was monarchical, the king being the supreme authority over his kingdom. These kings normally adhered to this. Satyasraya, Somesvara-I, Somesvara-III and Jagadekamalla-II succeeded their fathers respectively, they being the eldest sons. His father in preference to the elder son Bhuvanaikamalla Somesvara-II selected Vikramaditya-VI. If the ruling king did not have male issue to succeed him, the throne passed on to the living brothers in the order of seniority that was what happened in the case of Vikramaditya-V, Ayyana and Jayasimha. Kisuvolal (i.e., Pattadakal in Bijapur district) continued to be the place where the *abhisheka* of the kings took place. Somesvara-II was probably in the capital at Kalyana when his father expired.

Long before the coronation the king designate, heir-apparent, was holding the office of Yuvaraja. Generally the prince is found administering the two divisions, Belvola 300 and Puligere-300, more popularly designated as *Eradarunuru*. In the case of Jayasimha, the younger brother of Vikramaditya-VI, find him described as Yuvaraja. He was in charge of the administration of several important divisions till the moment of his revolt against the elder brother. It has been said that in the absence of qualified prince of the royal family, some trusted official was temporarily elevated to that place. The best way of imparting training was to associate the princes both in times of peace and war, in administration and

warfare. Ranna, the author of *Gadayuddha* refers to prince Irivabedamga, assisting his father in the latter's conquests. The Chikkerur inscription of 995 A.D. refers to this prince described as *Mahamandalesvara* and bearing the title *Ahavamalla*, proceeding against the Paramaras in the north, after establishing peace in the south. Likewise, we find Jayasimha-II described as ruling the country in 1010 A.D. although Vikramaditya-V was still actually ruling. So far as the two brothers, Vikramaditya-V and Jayasimha-II are concerned, it would appear that it was an instance of joint rule. It is well-known that Vikramaditya-VI played a prominent role during the reign period of his father Somesvara-I. Interestingly he did not hold the office of Yuvaraja which was the right of his elder brother, although he figures more prominently in the contemporary records. He received training in matters of administration and warfare for quite a long period.

The rule of the king was fully personal. There was a council of ministers. From the Sudi inscription of Somesvara-I we get a vague idea of a council of ministers. The record refers to a *manavergade*, two *tantrapalas*, *pradhana*, *adapa*, *tantrada senabova* and interestingly, the *Aliya* i.e., the son-in-law of the king. There were a number of officers under the king who were described as *mahapradhana* or *dandanayaka*, terms translated as Prime Minister and Commander of the army. It would appear that there was no hierarchy of such officers. Clearly these officers held the offices on personal ability at the pleasure of the king. There was no fixed number of ministers who formed the council. It

appears that most of these officers held charge of certain departments of administration. Military service was a necessary requisite, a reason why most of these officers were *dandanayaka* also. Mention may be made of the *sandhivigrahi* or *heri-lala-kannada-sandhivigrahi*, officer who was in charge of the department of peace and war analogous to the modern-day department of external affairs. Another official designation that figures in contemporary records is *tantradhykasha*. The *senabova* was the clerk (or accountant) in the office of the *tantrapala-kadita-verggade* was the officer in charge of the documents. *Bhandari* was the treasurer in charge of the royal treasury. *Manavergade* was the chief officer (*heggade*) in charge of the household affairs. He was the officer in charge of the royal palace. Some feudatory chiefs also had such officers under them. It is possible that the king reposed great confidence in him. Yet another officer who also enjoyed the confidence of the king was *adapa*. Literally this term would mean the bearer of the betel-bag. We find that such officers are found in greater numbers at a later period when the Kakatiyas, Hoyasalas and the Vijayanagara rulers were in power. This officer, from the nature of his duty, appears to have been attending upon the king more frequently than others and was naturally in a position to overhear discussions, consultations and the like obviously; such an officer had to be in greater confidence of the king.

A study of the inscriptions of this period shows that a large number of taxes and dues were levied and collected. The royal dues include the agricultural taxes,

commercial taxes and judicial fines. The administration of these innumerable taxes and tolls required the services of a large number of officials. The Chalukyas took great pains in selecting revenue officials. Ministers were charged with the duties of overall administration of these taxes and tolls. Exemptions or *pariharas* were indicated when gifts of land or village were made.

The kingdom was divided in to several provinces. Dr.Ritti has shown how Kukkanur is described as the head quarters of Kukkanur-30 comprising 30 villages (*trimsad-gram-adhipati*) and the Kolanur record enumerates all the 30 villages included in Kolanur-30 division. Similarly he has shown that Belvola-300 means 300 villages included in Belvola division. From epigraphical evidences it may probably be said that *Kampana* was a smaller division, being a part of *nadu* or *vishaya*. The following are the Administrative divisions of the Chalukyas of Kalyana known from the inscriptions found in Andhra Pradesh. Adavani-500, Aleru-40 *Kampana*, Ane-marga-70, Anmakonda-7,000, Anmanballe-11, Ayije-300, Ayyanavadi-300, Bagi-12, Belvala-nadu. Enmadale-6,000, Eruva-vishaya, Garuje-70, Gudikallu-24, Hambulige-30, Kadipalu-70, Kalvachedu-40 *Kampana*, Kandukuru-24, Kanduru-1,000/1100, Kaniyakal-300, Kanne-300, Kandravdi-1000, Kasavulu-70, Kavutalu-12, Kodada-12, Kodyana-nadu, Kogali-nadu, Kollipaka-7,000, Kondapalli-300, Kosavala-1,25,000, Kudala-12, Kudiya-pe or Kudyana-40, Kulakuliya-13, Lombulike-70, Manchalu-35, Mottavadi-nadu, Mulki-300, Naravadi-500 or Nalavadi-nadu, Nalambavadi-32,000, Panugal-500,

Pedekal-800/-5,000, Pulgunuru-70, Pullanuru-70, Rodda-300, Sabbi-1000, Sarimale-12, Saulu-70, Sindavadi-1000, Sire-*nadu*, Suliyanuru-70, Tumbula-30, Vaddavana-500, Velpugonda-24, Vengi-14,000, Yettapi-90.

The interesting feature of the Military administration of the Chalukyas of Kalyana is that most of the civil officers were bound to offer military services also. The feudal character of the Kalyana Chalukyan polity was evident by the existence of a large number of powerful political intermediaries in the form of *samantas*, *mahasamantas*, *mahasamantadhipatis*, *Mahamandalesvara*, etc. The feudal lords were also invested with the powers of granting villages, plots of land, assigning the income of certain taxes etc., to the religious and secular institutions. The feudal character of the Kalyana Chalukyan polity was further emphasised by the high sounding titles and titles assumed by the feudal lords. The Burugugadda inscription of Vikramaditya-VI describes his general Anantapala, *mahasamantadhipati*, *Mahaprachanda dandanayaka*, *mahapradhani*, and *maneverggade* etc. The feudal character of the Kalyana Chalukyan polity is further supported by the existence of a large number of military commanders who is referred to in the inscriptions as *Senapati*, *Dandanayaka*, *mahadandanayaka*, *mahaprachanda-dandayakas* etc. General Chavanayya constructed a tank and a shrine and made a gift of land for their maintenance. Bhanudeva, the army officer of Kallakelagu *nadu*, made a gift of the income derived from the tax *Vaddaravula* and a tank with the adjoining land for the offerings and worship of a *Baddi*

Jinalaya in 1186 A.D. The Kolanupaka inscription dated 1107 A.D., records the gift of income derived from certain specified taxes to the god Jagaddeva Narayana by Anantapala *dandanayaka*. Sometimes, at the request of the military generals, the feudal lords donated villages and lands to the temples.

The feudal military character of the Kalyana Chalukyan state is also evident from the practice of granting land to the descendants of the heroes who sacrificed their lives for the cause of the emperor, empire, village, fort etc. The preponderance of the military element in the Kalyana Chalukya polity may be inferred from the numerous military and administrative camps that are referred to in the inscriptions of our period. The practice of rewarding plots of land, villages, fiscal and administrative rights to the Brahmins and the temples by the kings, queens, feudal-lords, private individuals, guilds and the other institutions paved the way for the emergence of powerful landed intermediaries between the king and the people during the time of the Chalukyas of Kalyana. Thus, Abhinava Sarasvati, the queen of Tribhuvanamalla Vikramaditya-VI made a gift of a village of Bellera in Kanne *nadu* to Brahmesvaracharya Pandita. The same queen assigned the village of Damagatla to Brahmesvarasvamy of Alampur. A certain Chola Maharaja granted Pudur situated on the bank of Tungabhadra for the worship of a god. Kumara Tailapa assigned the village of Vemugallu to Gokarnarasi Pandita. The practice of granting rent-free land and villages to the Brahmins, temples, educational institutions, and the heroes who sacrificed their

lives for the cause of the emperor, empire, village, fort etc., paved the way for the creation of powerful landed intermediaries. The officers in charge of the local-self government were assigned *inam* lands in lieu of their services.

There is also evidence to show that the king himself had the right to own private land, which is generally referred to as demesne land. Land was divided into different types, as wet, dry, garden land, grassland, wasteland and forest. *Siddhaya* was a fixed tax. *Angadidere* (tax on shops), *dombadere* (tax on tumblers), *gaanadere* (tax on oil mills), *navidadere* (tax on barbers), were professional taxes. House tax (*manevana*), tax on threshold (*hosatilu*) and the *pandals* (*hamdara*) were property taxes levied by the local bodies. There were commercial taxes collected on merchandise. While levying taxes or making a gift of income from taxes, the government consulted them. Instances are found in inscriptions where grants of lands etc are made to temples or individuals with the consent of this body.

Gold and silver coins were in use during the rule of the Chalukyas. From the large number of references to coins, mints, various denominations, the names of coins in the contemporary inscriptions, it becomes clear that the period was very rich from the numismatic point of view. Numerous references to the mint at Lokkigundi indicate that it was an important mint during the Kalyana Chalukyan period. The existence of another mint at Sudi is evidenced by an inscription of the time of Tribhuvanamalla. The inscription mentions gifts made by Uttavoja, the

goldsmith and the mint-master of Tribhuvanamalla, to god *Kammatesvara* at Sudi. The same inscription mentions the word *belliyagammata*, which shows that silver coins were also minted in addition to gold coins. In some cases, the coins are mentioned along with the name or the initial letter of the place of the mint. Though coins of many denominations and types are mentioned in the inscriptions of the period, *Gadyana* seems to have been the most popular coin. Kondguli inscription of Bhulokamalla dated 1132 A.D. mentions *Varitaka Lokki gadyana*, *Kataka Piiya gadyana* and *Kataka gadyana*.

So far, gold and silver coins of the Chalukyas have been found, though there are epigraphic and literary references to copper coins also. The Chalukya coins are generally round and punched with various symbols on one side of the coin only. Kalyana Chalukyan coins have been reported from Karnataka, Andhra, Tamilnadu and Maharashtra. One of the richest collections of the Kalyana Chalukya coins is from the Koduru treasure trove. Koduru is a small village in the Nellore District of Andhra Pradesh. Here was discovered, in 1913, by some villagers, copper and earthen pots containing gold coins numbering to 15,462 which form the basis of the study of the coins of the Kalyana Chalukyas.

It may be remarked in a general way that the age-old system of castes-the four *varnas* continued to exist in Andhra *desa* in the period under study. They were the Brahmana, Kshatriya, Vaisya and Sudra. It is commonly seen in this period that many generals and army officials were Brahmins. Inscriptions contain

eulogies in high-flown language, of the Brahmins. In one-way these were the protectors of *dharma* in the society and by their scholarship and erudition guided the society on righteous path.

It may be noticed that Vijñānesvara was a contemporary of the period under study. The class system, and the caste system had now deepened its roots. Pampa, the Jaina poet describes himself as a Brahmin and conveys a feeling that the Brahmins belonged to a superior caste. Each caste followed its own profession. Birth in a clan does not bestows superiority, it is self will, character and self respect that constituted superiority, according to Pampa. Naturally, each of them formed a caste by itself and change of profession was not very much to the liking of the people in general.

Among the others, the *varna* system was based very much upon the professions they followed. Although all these are generally labelled as *vaisyas*, in the period under study only the *settis* the *balanjigas* were engaged in trade and commerce. There were a quite a number of other professionals the *telikas* (oilman), *kummara* (potter), *kamsala* (brazier), *vadrangi* (carpenter) and the like each of whom belonged to a caste, obviously based upon the profession he followed. Thus caste came to be closely related to the profession followed. This was period when almost all formed professional guilds of their own. Since each of these was specialised skilled profession, these were more hereditary than adopted. Naturally, each of them formed a caste by itself and change of profession was not

very much to the liking of the people in general. The *Sudra* or the fourth class is very rarely mentioned in the records of the period. The merchant class also formed a big size of the population.

Inscriptions pertaining to this period reveal the names of a number of women not only belonging to royal families but also those of others lower in rank who distinguished themselves in almost all walks of life like administration, religion, social and cultural aspects of life of the period. If some women distinguished themselves as able administrators, some won name as pious donors who took interest in building temples and making grants in the form of villages, land, money and the like to the religious as well as educational institutions, digging wells, construction of tanks and the charity houses etc.

An inscription of the reign of Trailokyamalla Somesvara-I dated 1051 A.D. from Mallesvaram, Mahaboobnagar District records the grant of land in the village Anmanpalli, situated in Ettapi-70, of Vaddavana-500 in Kandurunadu by Chandala Devi, wife of *Mahamandalesvara* of Kumara Vijayaditya, chief of Trailokyamalla, to the God Agastyesvara after washing the feet of Chidisvara Pandita. An inscription dated A.D. 1001 from Cheriayal, Warangal district states that during the reign of Irvabedemgadeva (Satyasraya), Bakkababbe, the elder sister of queen Ayvabbadevi, granted a *dasvandhamanya* to Cheriayala Govaya-gavunda. An inscription from Manthathi dated 1058 A.D. refers to a certain Attikabbe, wife of Megavala Ketaya, *ankakare* of Kanduru Sankara gavunda, who

installed the image of Bhairava in the temple built by him in the village Vanaparthi in Mahaboobnagar district. An inscription from Mahesvaram dated 1110 A.D., records the gift of the village Vrepekallu, modern Vemgallu included in Ettapi Kampane-90 of Koduru 1100 to the temples of Agastyesvara and Chandalesvara, built by him at the request of Bagi Abbe foster mother of Kumara Tailapa and mentions that the grant was given to Gokarnarasi Pandita. The Bhutpur inscription dated 1121 A.D. registers a grant to the god Ramesvara of Nekkonda by Lakshmidēvi chief Queen of *Mahamandalesvara* Kumara Tailapa and their two sons (viz.) Perumadi and Bekki. The Kudali Sangamesvaram inscription registers a gift of 10 *putti* is of land and 10 *gadyas* by Mallahini Mahadevi, wife of Virakesava to a boatman.

The Temple was the nucleus of all socio-religious activities. Hundreds of inscriptions of the period record munificent grants made to them by the people in general. The period also witnessed a great deal of temple building activity. Building of temples was considered an act of charity, which brought merit. An inscription dated 1120 A.D. from Matedu, Warangal District states that Mala Nayaka, son of *mahasamanta* Vemabola and Boddama and a soldier (*bantu*) of *Mahamandalesvara* Kakatiya Prolaraju, the subordinate of Tribhuvanamalla Vikramaditya-VI granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to Kesava-jiyya the *sthanapati* of the temple for offerings and worship to the deity. Another inscription from Warangal

district states that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier (*bantu*) in the service of the emperor's feudatory *Mahamandalesvara* Kakatiya Prolaraju, the lord of Hanumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted *vrittis* to them in C.V.E. 45 (1120 A.D.).

The Chalukyas of Kalyana, who succeeded the Rashtrakutas in Andhra, were also patrons of Jainism. A large number of inscriptions ascribed to this period bear testimony to their patronage and their rich contribution to the glorious career of Jainism in Andhra during their hegemony. It was a very important Jaina centre, comprising 500 Jaina *vasadis* then. The Chilkuru inscription, belonging to 1012 A.D. registers a land gift to a Jaina temple whose presiding deity was *Parsvanathadevaru* by Padamanabhayya whose overlord Tribhuvanamalladeva i.e., Vikramaditya-V was ruling his flourishing kingdom. During his reign, many Jaina establishments in Andhra received patronage from the Chalukyan princes and their vassals. The early Kakatiyas patronized Jainism. Further, the same inscription records that Vaija's son. Pergada Beta, who became the minister of Kakatiya Prola-II, constructed some temples and his wife Mailama built a Jaina temple called *Kadalalaya-basadi* on the top of the hill at Hanumakonda and endowed it with some land. It discloses the flourishing state of Jainism under the early Kakatiyas at Hanumakonda. Banajipet and Padmakshi temple inscriptions inform us that Medaraja built *Virakamala Jinalaya* and made gifts to *Kadalalaya-*

basadi which is said to have been built by Mailama, wife of Pergada Beta. Further, the inscription mentions four Jaina preceptors named Balachandra, Meghachandra, Padmanandin and Meghachandra belonging to the school of *Kramurgana* and *Meshapashanagachchha*.

The Kurkyala inscription records the installation of the image of first and last Jaina Tirthankaras and the construction of a *basadi* called Tribhuvanatilaka by Jinavallabha, the brother of Pampa. The Sanigaram inscription dated 1051 A.D. records the renovation of *Yuddhamalla Jinalaya*, which as the name indicates, was probably built by *Yuddhamalla*, one of the rulers of the Chalukyas of Vemulavada. The Koratla inscription records the name of Rattamartanda *Jinalaya* probably built by a Rastrakuta Chief. A good number of gifts appear to have been made to the Jain temples and Jaina *basadis* as gleaned from the inscriptions of Karimnagar district. Jaina *basadis* were the religious centers like *Mathas* attached to the temples of Hindus. Jaina ascetics imparted education to their *Shishyas* or disciples. Besides the kings and their subordinates, the common people embraced Jainism. An undated inscription of Tribhuvanamalla Vikramaditya-VI reign from Baurapalli, Warangal District records that Mallireddi of *Visti kula* and the lord of Bekkallu granted some land for the worship of the god set up by him and for the feeding of the ascetics.

The Kalyana Chalukya rulers were promoters of all religions is clear from their records which register grants for Saiva, Jaina and Vaishnava temples. That

they were followers of Saivism is known from the inscriptions, majority of which register gifts for Saivites. An inscription from Mallesvaram in the Kollapur Taluk of Mahaboobnagar District, belongs to the reign of Trailokyamalla Somesvara-I and is dated 1051 A.D. The object of the inscription is to register the gift made by *kumara* Vijayaditya and Mailaladevi to the temple of god *Agastyesvara*. An inscription from Vemulavada records that *Mahamandalesvara* Rajaditya made some gifts of land and a village to the local deity and for feeding the students and their teachers. The early Kakatiya rulers patronised the *Kalamukha* school of Saivism. The Sanigaram inscriptions reveal the Prola-I, Beta-II and Prola-II were *Parama Mahesvaras*. Beta-II gifted him a village called Sivapura, built to the south-west of Hanumakonda. Ramesvara the religious preceptor of Prola-II constructed several temples and Saivite establishments.

Trade and commerce increased during the period of the Chalukyas of Kalyana. Nagaresvara temple was constructed by *Nakaramu* or the merchant group at Vemulavada. A damaged inscription from Hanumakonda, Warangal district of the time of Tribhuvanamalla Vikramaditya-VI records some combined gift made by *Teliki-vevuru* and the *Settis* to certain god on the occasion of *Uttarayana-sankranti*.

The kings and rich peoples excavated the tanks after their names. The inscription of Choppadandi dated 992 A.D. states that Achabbe (Achavva) excavated a tank after her name as Achabbe-Samudra. *Virabalanja Samaya* (The

brave merchants) was a popular trade group consisting of *Ubhayananadesis* (Itinerant merchants), *Mummuridanas*, *Birdus* and Ayyavali-500, who made gift to Pulastyesvara temple as noticed in the inscription, dated 1108 A.D. at Polavasa.

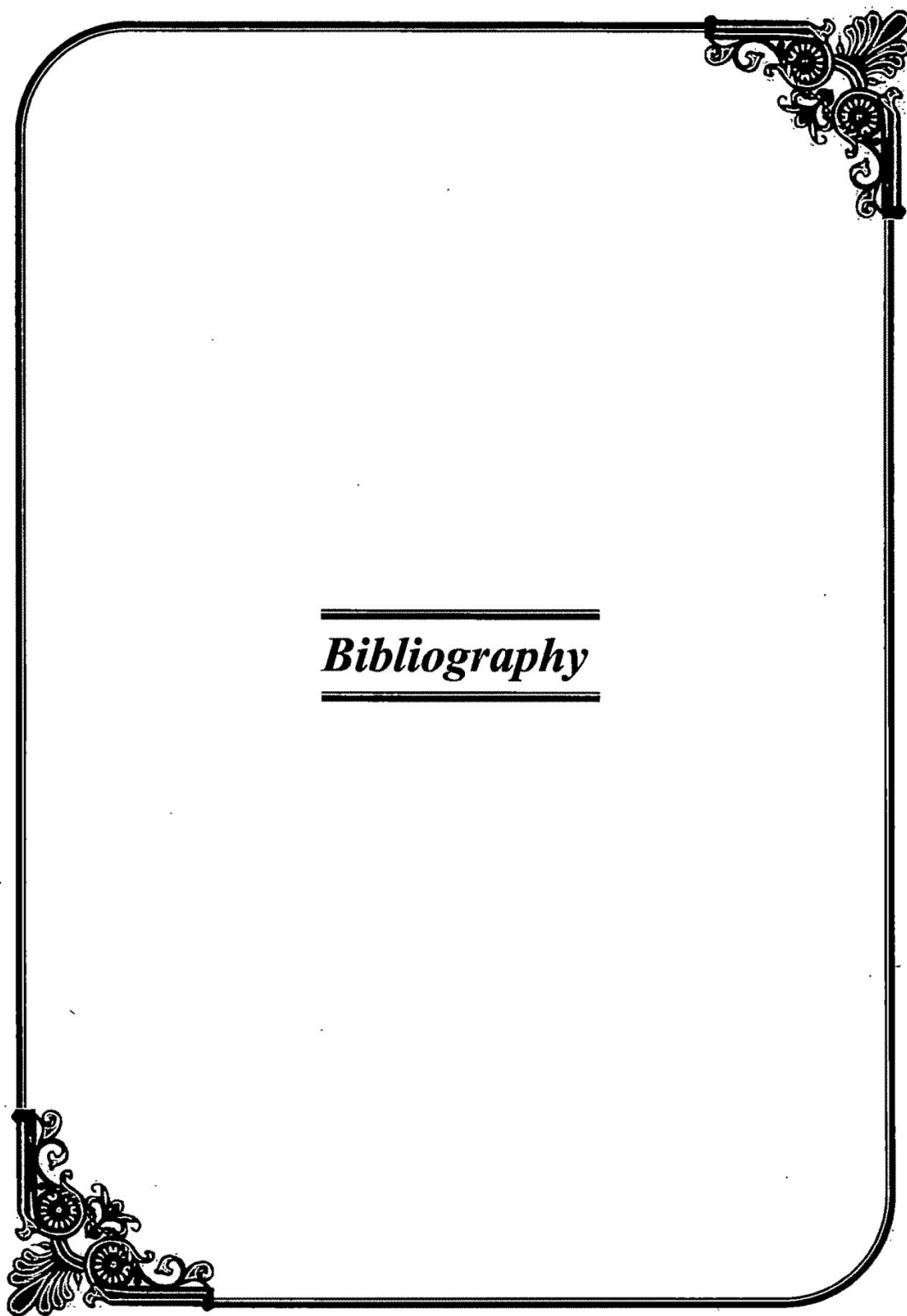
The gifts of *ratanas* to the deities formed a source of income to the temples. There are instances where *ratanas* with necessary wood and bullocks were gifted to the temples. The Jammikunta inscription dated 995 A.D. records that Nagiyagavunda gifted two *ratnas* to the god Aditya. The five inscriptions of the early Kakatiyas, the subordinates of the Western Chalukyas found at Sanigaram dated successively 1051, 1053, 1107, 1128 A.D. and 1149 A.D. record the gifts of *ratnas* to the local deities.

There are references of *ganugas* gifted to the temples in Karimnagar district. The Sanigaram inscription dated 1128 A.D. records that Repola Kuruvaraja the Savadora of Sabbi-Sahasramu or Sabbi one thousand (Karimnagar region) and a subordinate of Prola-II gifted an oil-mill for burning a lamp to the god Kommesvaradeva. Another inscription¹⁰⁷ at the same place dated 1149 A.D. records that Mandaparasar, the *dandanayaka* or General of Repola Kuruvarasar gifted an oil-mill for burning a perpetual lamp to the god Parthesvaradeva.

The imperial traditions initiated by the Chalukyas of Badami in Deccan were continued by the Rashtrakutas and Chalukyas of Kalyana. The period of Chalukyas of Kalyana was a period of cultural efflorescence of Deccan. The Chalukyas of Kalyana and their feudatories highly patronised cultural activities. It

was the age of rapid social change. Queens like Chandaladevi, Savaladevi exhibited their proficiency in dance by rendering public performances. Princes Akkamahadevi led armies and won victories. We know that the latter half of 12th century witnessed a socio-religious revolution headed by Basavesvara. The seeds of this movement appear to have sown in this period, when a change in economic life also can be seen. This is reflected in the Contemporary *vachana* literature also. The Veera Saiva movement helped the emancipation of women. Fine arts like music and dance flourished and the Kalamukha Saivas had given special importance to these arts in their temples.

Thus the rule of Chalukyas of Kalyana in Andhradesa forms an important phase in the political and cultural history of Andhradesa, as this dynasty played a foremost role in military achievements, remarkable and perpetual in administrative institutions, literary works, temples and social service.



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